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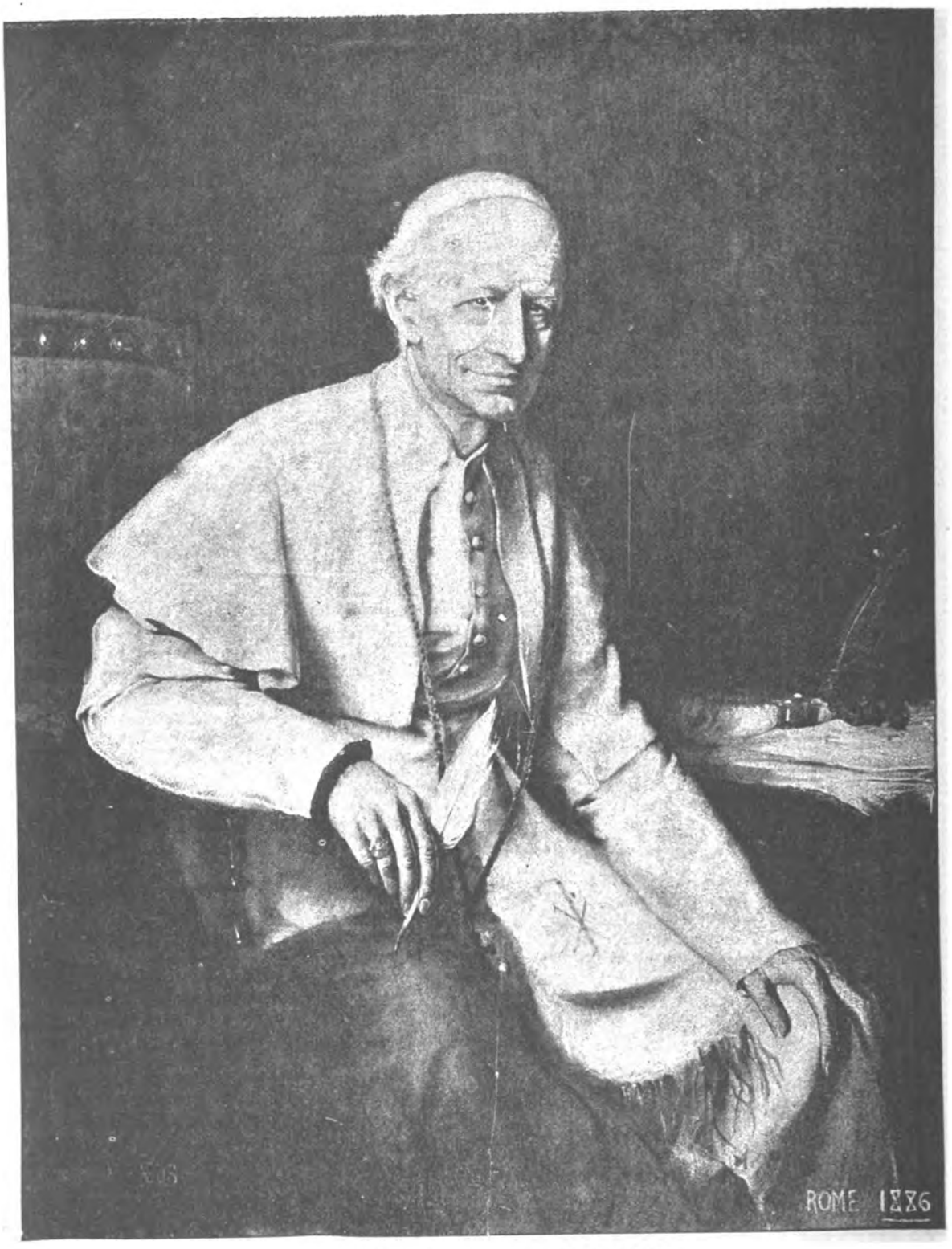
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HIS HOLINESS POPE LEO XIII.

From the Painting by Mr. H. J. Thaddeus.

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BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. II. OCTOBER, 1895. No. X.

I.—CHRONIQUE OF THE QUARTER.

October, 1895.

AFTER TWO YEARS.

WITH this number we conclude the second volume of BORDERLAND. The magazine has now been in existence for two years and a quarter, during which time it has contributed somewhat to promote a more sympathetic view of looking at psychical phenomena than that which prevails at the headquarters of the Psychical Research Society, and at the same time to insist upon a more critical state of mind than that which has been common in many spiritualistic circles. To hit the *via media* is difficult, and I am very far from professing to be satisfied with the way in which the original design has been carried out. In some respects a fair measure of success has been obtained; in others, notably in what ought to have been the sheet anchor of the publication, namely, a careful review, with extracts, from the current psychical literature, we have not been so successful. That, however, can be remedied, and I hope in the first number of the third volume, to be published in January, to make good that defect, and produce a review which will be to the Psychical Literature of the quarter what the *Review of Reviews* is to the periodical literature of the month.

THE CONVERSIONS AT THE S.P.R.

Looking over the progress which has been made in research during these two years there is noticeable a perceptible improvement in many directions. The semi-conversion of Mr. Myers and some of his followers in the Psychical Research Society to the spiritualistic hypothesis is one noticeable fact. The increased attraction which psychical subjects have asserted over such a prominent critic and man of letters as Mr. Andrew Lang, is another hopeful sign. Eusapia Paladino has been the unexpected instrument of driving conviction as to the reality of psychical manifestations by the invisibles into the minds of many scientists, whose testimony can neither be poohpoohed or explained away. These things are all to the good, but they do not bring us very far along the road, on which we hope to see much more progress made.

SPIRITUALISTS AND THEOSOPHISTS.

Apart from the Psychical Research Society, the two great sections into which the students of the Borderland have been divided are the Spiritualists and the Theosophists. In the last two years they have somewhat changed their positions. The Spiritualists are looking up, the Theosophists are looking down. The Spiritualists have not made much progress, but, on the other hand, they have avoided any great scandal, and have promptly punished one or two of their own number who have brought discredit upon the cause by the practice of fraud. The Theosophists, on the other hand, are suffering many things—desertion, schisms, scandals, everything, in short, excepting the loss of Mrs. Besant. As long as she remains faithful to the society which H. B. Blavatsky founded, so long will Theosophy command the attention and excite the interest of multitudes far beyond the circle of its members. If, however, Mrs. Besant were to follow Mr. Burrows' example and repudiate the Theosophical Society, of which, however, there is no likelihood whatever, it is difficult to see where a successor could be found.

THE APPRECIATION OF TELEPATHY.

Looking at the general question of Borderland investigation, I should be disposed to say that the chief gain of the last two years has been the increased readiness on the part even of Spiritualists to recognise the extent to which telepathy supplies a key to many phenomena hitherto believed to be exclusively supernatural. Dr. Ermicora's experiments, and his pregnant suggestion that we all may have, as part of our personality, what may be called a telepathic agent, which can convey thought regardless of time or distance, is helpful and very much to the point.

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PSYCHIC PHOTOGRAPHS.

Distinct progress has been made in relation to spirit photography. Mr. Traill Taylor's theory that spirit photographs are not necessarily photographs of spirits, is generally accepted. Those who read the article on spirit photography published in this number of BORDERLAND, will probably feel that, in this direction, we have got somewhat further forward. Without going the length of those who maintain that it is perfectly possible to photograph a thought-picture, which exists solely in the imagination of the person present, there is reason to believe that thought-pictures can be photographed under certain conditions. Dr. Ermicora invokes the aid of the telepathic agent to telepath a scene to a sleeper, so it is necessary, before a thought-picture can be materialised sufficiently to be photographed, to secure the services of a materialising agent who can supply a sufficient amount of matter for thickening the tenuous outline of the thought-picture so as to give it body enough to affect the solution on the sensitive plate. It is, however, a mistake to think that a conscious mind can will a picture into being. So far as I know there is no case on record that anyone has ever photographed a thought-picture which was created by the conscious will of any of those present. The thought that acts as an artificer or artist of thought-pictures is not the physical consciousness with which we do our daily work.

THE TWO KEYS TO BORDERLAND.

For my own part I feel that the greatest progress has been made in the direction of the dissection of the personality. The discovery that each one of us can, and occasionally does, function in different places at the same time, using the automatic hand of the medium at the same moment that the physical envelope with the rest of the personality is actually engaged, it may be in writing on an entirely different subject, in an altogether different place, is one of those things which in itself flashes a bright gleam of light upon a very obscure region. But when, in addition to this, we have evidence to show that the Double, or whatever we may call it, is capable of appearing and speaking and acting as an independent personality at the very time when its original may be actually at work at a distance of hundreds of miles, it is evident we are getting into a region which the ordinary man cannot even conceive. The two great agencies by which our knowledge of these matters are likely to be increased are automatic handwriting with living persons and the whole complex congeries of phenomena that are connected with the doctrine of the Double.

HYPNOTISM.

Hypnotism has not made so much progress as was believed at one time to be imminent. It has not proved itself so efficacious as a healing medium as some anticipated; nor have hypnotists been able to develop clairvoyance with the certainty upon which at one time they counted. The power of suggestion has been abundantly demonstrated, but the hypnotists have not succeeded in justifying the confident expectations which were entertained two or three years ago. There is no royal road to the mastery of the occult world. Into that world hypnotism, no doubt, opens a road; but it is not a king's highway, nor can everybody walk therein.

THE PRESS AND OCCULT THINGS.

One of the most gratifying features of the period during which BORDERLAND has been published has been the high tone and rational spirit of *Light*, which is now the only weekly organ of Spiritualism issued in London. Poor Mr. Burns has fallen by the way, and the *Medium and Daybreak*, which long held the banner aloft, has, like its founder, passed from this mundane sphere. But *Light* has renewed its youth, and nothing could be better than the intelligent and sympathetic spirit in which it has been conducted under the present management. The *Arena*, in Boston, is the only high-class magazine of first-class rank which treats the study of psychical things with a spirit of rational interest. For the most part English periodicals, whether journals or magazines, continue to keep up the boycott which, by an unwritten law, has been imposed upon all discussion of the evidence pointing to the existence of life beyond the grave.

A DEFENCE FUND FOR OCCULTISTS.

One thing which ought to have been done has not been done, namely, the establishment of a defence fund for securing prompt and competent legal advice for all students of the Borderland who are unfortunate enough to become the objects of police prosecution. There have been one or two very bad cases of late in which clairvoyants, palmists, and other innocent practitioners have been fined and sent to prison, not because they were doing any wrong, but because the magistrate who condemned them, and the policeman who made the case, were utterly incapable of realising that there is such a thing as clairvoyance; that thought-reading is no miracle; and that, in short, a man is not a rogue and a vagabond because he knows a thing or two about this world and the next, of which the magistrate who sits on the bench is ignorant. To put it on the lowest plane, it ought not to be within the power of a magistrate or policeman to subject any citizen to fine and imprisonment merely because he makes a charge for employing his time in a particular way. If a mountebank and a common singer may lawfully take money from those who care to pay in order to see an exhibition of fooling, or to hear a comic song, should it not be permissible for mediums to receive money for the exhibition of their peculiar gifts? Unfortunately those who possess occult gifts are a feeble folk, and not given to combination, even for self-defence.

SUGGESTED LEGISLATIVE RELIEF.

A contributor to our contemporary, *The Two Worlds*, proposes that a Bill should be passed which would take the matter definitely out of the hands of the magistrate, by declaring that no such prosecution should take place. The text of the Bill which he proposes should be brought in is as follows:—

THE SPIRITUALISTS' RELIEF ACT, 1896.

An Act to relieve Spiritualists, Psychometers, and Mediums from the operation of 5 Geo. IV., c. 83, s. 4.

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1. Construction of 5 Geo. IV., c. 83, s. 4

WHEREAS it is expedient to prevent the 4th section of 5 Geo. IV., c. 83, s. 4, from operating and being put in force against the investigators of and experimentalists in psychical science, styling themselves Spiritualists, Psychometers, and Mediums, who have risen into existence since the passing of the said Act, and to whom it was never intended to apply.

Be it declared and enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal and Commons in the present Parliament assembled, and by the authority of the same, as follows:—

1. *Explanation of 5 Geo. IV., c.* 83, *s.* 4. Nothing in the 4th section of the 5 Geo. IV. c. 83, s. 4, shall have, or be deemed in law to have, the effect of applying to, operating, or, in any manner, taking effect against certain persons styling themselves Spiritualists, Psychometers, and Mediums, *bond fide* pursuing the investigation of psychical science and practising and experimenting upon the same, who shall be taken to be and are hereby excluded from the operation of the said section of the said Act.

2. *Short Title.* This Act may be cited as "The Spiritualists' Relief Act, 1896."

This may be very desirable, but there is little prospect of getting any Bill of the kind through Parliament. Mr. Balfour might sympathise, but the mere fact that he sympathised would probably lead him to be very chary in exposing his Government to the ridicule that would attend any attempt to legalise the practice of clairvoyant or spiritual gifts. Our best hope is that the conviction may gradually permeate into all classes of society, even into the minds of policemen and of magistrates, that "there are more things in heaven and earth, Horatio," etc., etc.

MEDIUMS WANTED.

We still suffer from the dearth of mediums. Various proposals have been made to increase the supply, but hitherto without much result. We have the old half-dozen that we have always had, but we look in vain for any successor to Stainton Moses, or one who can rival Mr. Home in his extraordinary powers. The reputation of some established mediums, notably that of Mrs. Mellon, has been somewhat seriously assailed. But it would seem that in Mrs. Mellon's case she has succeeded in vindicating the genuineness of her manifestations.

BLACK MAGIC IN FRANCE.

In France the tendency is visibly to develop in the direction of black magic, as it is called. Of this, possibly the less said the better, but it is sufficient to remark that all the phenomena which, in the old trials for witchcraft are alleged as having occurred at the orgies of their satanic master, are asserted to have been reproduced in modern times in Paris. Whether it is because we are more obtuse in this country, or because we have been mercifully spared the dangers which have overtaken our more lively neighbours, I do not know; but there is a gratifying absence of any evidence of this unholy diabolism which prevails in many circles in France.

GENERAL LORRISON AND HIS MIRACLES.

Light has been publishing a series of interviews with mediums, which I hope some day will be reproduced in volume form. But among all these interviews, one stands out conspicuous among all the rest. It is that in which the interviewer reports his conversation with a general living in the neighbourhood of Portsmouth, whose identity he disguises under the name of General Lorrison. The statements made by this gentleman as to the transference of material objects from New York to his séance-room throw into the shade everything that has been alleged concerning this form of manifestation in the annals of mediumship. General Lorrison is represented as having declared that he is regularly supplied with fresh eggs laid in New York, which are instantaneously conveyed by spirit agency to the general's larder, while his dining-room is also furnished with fresh fruit and flowers from American hot-houses. Blank incredulity is, of course, the natural attitude of mind of most people in relation to these assertions, but this is not scientific. What we have to do is to ask for facts. These things are immensely important—if true; and, fortunately, General Lorrison has himself suggested a method by which the truth of the matter can be proved beyond all question. He says he hopes before long to have a New York daily newspaper precipitated in his séance-room within an hour after it has left the machine on the other side of the Atlantic. It is difficult to imagine a more conclusive and yet more simple test than this. Let General Lorrison, let us say, on November 1st, produce in London a copy of the *New York World* of that date. Let him submit this paper, thus mysteriously brought from New York to England, to the highest authorities. Let them certify it under their names and seals, and deposit the paper so certified in the National Safe Deposit Bank until such time as the American mail brings the regular issue of the paper. Then let them be compared. If the paper produced by General Lorrison is identical with the copy forwarded by mail, the arrival of which had been anticipated by seven days, then even the veriest sceptic must admit that General Lorrison has succeeded in achieving a result which transcends the wildest imagination of the most daring romancer.

But can he do it?

OTHER DEPARTMENTS OF STUDY.

In the other departments of BORDERLAND some fair progress has been made. It is difficult for anyone, in view of the delineation of character published in these pages, from the scrutiny of very imperfect photographs of my own hands and of those of Mark Twain, to assert that there is nothing in palmistry. In like manner, it would be difficult for anyone to ignore the test horoscope of Mr. Pearson, of *Pearson's Weekly*, which is published in this number from the pen of Mr. Wilde, and to deny that it is possible for an astrologer to use his curious science in such a way as to obtain extraordinarily accurate results, both as to the character and the history of the person whose horoscope he casts. No doubt mistakes are frequent, and there may be more misses than hits; but a series of hits such as Mr. Wilde seems to have made in the case of Mr. Pearson is hardly explicable on the hypothesis of mere coincidence.

As to psychometry, of which some very remarkable instances are published in this number, I think we may regard that as practically proved.

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II.—THE TRUE BASIS OF THE NEW CATHOLICISM.

OR SOME REFLECTIONS ON RECENT EFFORTS FOR REUNION.

I.—THE SHAHZADA AT ST. PETER'S.

IN the month of September the world, looking through its newspaper opera-glass, was privileged to see a rare and suggestive sight. Under the lofty dome of the Great Church of St. Peter, in Rome, the Shahzada Nasrullah Khan, second son, and possible successor, of the Ameer of Afghanistan, knelt in prayer before the familiar statue of the Apostle, and devoutly repeated the Mohammedan Fatihah or prayer for the repose of the soul.

That swarthy Asiatic, abating not one jot or one tittle of his devotion to the prophet of Islâm, with whose solemn formula, "There is no God but God, and Mohammed is the prophet of God," he probably commenced and ended his prayer in St. Peter's, gave Christendom a reproof of which it stands somewhat sorely in need. It is indeed difficult to imagine a more picturesque and striking object lesson than that which the scene represented.

AN OBJECT LESSON FOR CHRISTENDOM.

The magnificent temple and monument of Papal magnificence and of Christian faith stands on the ancient site of the gardens of Nero, where Christians of old time were burnt as living torches to illuminate the bestial orgies of the Emperor and his satyr throng. The statue which now does duty as that of the Apostolic fisherman who is traditionally reported to have founded the Pontifical See, is said to have been originally modelled as a statue of Jupiter, the King-God of Olympus, and to have been reverenced for ages by the worshippers of Zeus before it entered upon a new phase of reverential homage as the authentic representation of Simon Peter. The kisses of millions of faithful pilgrims have appreciably worn the solid bronze toe of the statue, the abbreviated proportions of which offer eloquent, though silent, testimony to the immensity and persistence of the passion of love and gratitude, with which Religion has, for a thousand years, filled the heart of man. Under this historic fane, before this monument, once of Jupiter of Olympus, now of Peter of Galilee, the Moslem prince kneels on his praying carpet, and devoutly utters the prayer which Islâm prescribes for the welfare of the soul. Finally, Reuter's agents, who wield the telescope of the press, direct the gaze of the whole of the civilised world to this portent, and next day all sorts and conditions of men, of all races, languages, and religions from the Golden Gate of the Pacific, in the furthest west, to the great cities which stand on the urthest shore of Eastern Asia, as, by journalistic magic, that veritable Black Art of the Nineteenth Century, saw the scene, and, in a dim kind of way, understood something of what it implied.

ITS SIGNIFICANCE.

There, in the most splendid edifice which the art of the Renaissance reared for the glory of Christ, that prayer of the Moslem Afghan bore witness to the true Catholicism. While Pope of Rome and Archbishop of Canterbury have been interchanging solemn disquisitions as to which particular sectarian platform, whether of the Vatican or of Lambeth, the whole of humanity must take its stand, the Shahzada's simple act, which united as one picturesque synthesis the polytheism of pagan Rome, the Catholicism of the Renaissance, and the Monotheism of Islâm, flashed before the eyes of mankind a vision of a wider unity, a glimpse of the truer Catholicism, when all the forlorn children of men shall be united in love and devotion to their common Father in Heaven.

SOME REUNION DOCUMENTS.

Believing as we do that the scientific basis for this new Catholicity will be found in the study of the phenomena of the Borderland, which in every age have been at once the source and the voucher for the revelations on which rest the religions of the world, it is not unappropriate in these pages to gather together the text of the utterances in which the Pope and the Primate, with others of less degree, have in imperfect lisping fashion testified to their sense of the need of reunion.

First, undoubtedly alike in importance of its matter and the position of its author, comes the letter which the Pope has addressed to the English nation. Leo XIII. is, beyond dispute, the most interesting and the most commanding personality in the world. Alike from his character, his position, and his operations, he has every right to be regarded as the central figure of the world to-day.

LEO XIII.

He is in that world, but he is not of it. Like our famous Abbey of Westminster, which stands in the midst of "streaming London's central roar," he belongs to the remote past, and casts an august shadow from the Age of Faith across the last decade of the Century of Science. But although he is not of the Present, but of the Past, his thoughts are altogether with the Future. Probably no man in Europe is under fewer illusions as to the miserable failure of the Roman Church to realise its Divine Ideal than its Supreme Head. In his honest belief, that Church was divinely constituted to be the guide, the leader, and the Saviour of all the nations of all the world. But to-day, even if it were recognised by the whole of Christendom, the majority of mankind would still be beyond its influence. Even in Christendom, it can only by much shady arithmetic, and vigorous blinking of the eye to obvious facts, claim the allegiance of even 50 per cent. of the professing Christians of the world.

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THE FAILURE OF ROME.

To guide only one-half of one-half of the human race is far short of the *rôle* for which Leo XIII. feels himself divinely appointed as successor of St. Peter. But if only the nations, nominally Catholic, were faithful followers of their Roman Shepherd, the Pope would be spared his bitterest disappointments. France, the eldest son of the Church, is Freethinking. Italy is actively hostile to the Pope and his ambitions. Spain and Spanish America are in the backwash of the world's movement. Even in the Church itself, and amongst its high ecclesiastics, how few are there who really sympathise with the liberal and world-extending views of this really great Pontiff! At our own doors we see Herbert of Salford climb on to the Archiepiscopal throne which was but the other day dignified by the statesmanship and glorified by the love and liberality of Manning. By what even Protestant Englishman feel we can form some conception of the bitter sense of almost hopeless failure that from time to time threatens to crush even the great heart of the Pope. But Leo XIII., though faint, is still pursuing his great ideals. The battle may seem to be going against him, but he comforts himself with the promises, and he knows the gates of Hell will not prevail against him. His barque is anchored in the Other World.

THE CHIEF OF BORDERLANDERS.

The Pope and the Church to which he belongs are the most excellent witnesses the world can show to the truth of the phenomena of Borderland. The whole fabric of the Roman creed is saturated through and through with a living faith in the truth of the psychic phenomena to the study of which this magazine is dedicated. Other churches may flinch from affirming the miraculous or the supernormal in the life of the world, the Roman Church in good repute as in ill has never deviated from its solemn testimony that these things are which materialist science declares can never be. Let us then, with the full sympathy due to the chief of all the Borderlanders of the world, see what message it is which the Pope has sent to the English nation of ours.

II.—THE POPE'S LETTER TO THE ENGLISH.

LEO XIII. to the English people who seek the Kingdom of Christ in the unity of the Faith, Health and Peace in the Lord.

Some time since, in an Apostolical letter to princes and people, We addressed the English in common with other nations, but We have greatly desired to do this by special letter and thus give to the illustrious English race a token of our sincere affection. This wish has been kept alive by the hearty good-will We have always felt towards your people, whose great deeds in olden times the history of the Church declares. We were yet more moved by not infrequent conversations with your countrymen, who testified to the kindly feeling of the English towards Us personally, and above all to their anxiety for peace and eternal salvation through unity of Faith.

God is Our witness how keen is Our wish that some effort of Ours might tend to assist and further the great work of obtaining the Reunion of Christendom, and We render thanks to God, Who has so far prolonged Our life that we may make an endeavour in this direction. But since, as is but right, We place Our confidence of a happy issue principally and above all in the wonderful power of God's grace, We have with full consideration determined to invite all Englishmen who glory in the Christian name to this same work, and We exhort them to lift up their hearts to God with Us, to fix their trust in Him, and to seek from Him the help necessary in such a matter by assiduous diligence in holy prayer.

ENGLAND'S INDEBTEDNESS TO THE POPES.

The love and care of the Roman Pontiffs for England has been traditional from the days of Our holy predecessor Gregory the Great. Religion and humanity generally, and especially the English nation, owe him a deep debt of gratitude. Although prevented, by the Divine call to yet higher duty, from himself undertaking the Apostolic labour "of converting the Anglo-Saxons, as he had proposed to do whilst still a Monk, his mind remained intent upon this great and salutary design;"* nor did he rest until it was accomplished. For from that monastic family, which he had formed in learning and holiness of life in his own house, he sent a chosen band under the leadership of Augustine to be the messengers of grace, wisdom, and civilisation to those who were still buried in Paganism. And, relying as he did on Divine help, his hope grew stronger under difficulty, until at length he saw his work crowned with success. He himself writes of this in tones of triumphant joy in reply to St. Augustine, who had sent him the news of the happy result: "Glory be to God on high and on earth peace to men of good will. To Christ be the glory, in Whose death We live; by Whose weakness We are strong, in the love of Whom We seek in Britain those brethren whom We knew not; by Whose mercy We have found those whom, knowing not, We sought. Who can tell what gladness filled the hearts of all here to know that the English race, by the workings of the grace of God Almighty, and by your labours, My brother, has been illuminated by the light of our holy Faith, which expels the darkness of error, and has with free mind trodden under foot those idols to which aforetime they were subject in foolish fear!"† And congratulating Ethelbert, King of Kent, and Bertha his Queen, in a letter full of affection, in that they had imitated "Helen, of illustrious memory, and Constantine, the devout Emperor,"‡ he strengthens them and their people with salutary admonitions. Nor did he cease for the rest of his life to foster and develop their faith, in instructions dictated by holy prudence. Thus Christianity, which the Church had conveyed to Britain, and spread and defended there against rising heresy§ after having been blotted out by the invasion of heathen races, was now by the care of Gregory happily restored.

ITS ATTACHMENT TO THE SEE OF PETER.

Having resolved to address this letter to the English people, We recall at once these great and glorious events in the annals of the Church, which must surely be remembered by them with gratitude. Moreover, it is noteworthy that this love and solicitude of Gregory was inherited by

* *Joann. Diac. in vita ejus*, c. ii. 33.
† Epist. c. xi. 28, al. c. ix. 58.
‡ *Ib.* c. xi. 66, al. c. ix. 60; c. i. 29, al. c. ix. 59.
§ The action of St. Celestine I. was most efficacious against the Pelagian heresy which had infected Britain, as St. Prosper of Aquitaine, a writer of that time, and afterwards secretary to St. Leo the Great, records in his Chronicle:—"Agricola the Pelagian, son of the Pelagian Bishop Severianus, tainted the Churches of Britain with the insinuations of his teaching. But at the instance of the deacon Palladius, Pope Celestine sent Germanus, Bishop of Auxerre, as his vicar (*vice sua*), and led back the British people to the Catholic Faith, having driven out the heretics." (Migne, Bibl. Patrum, 8. Prosp. Aquit. Opera, vol. 1, pag. 594.

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the Pontiffs who succeeded him. This is shown by their constant interposition in providing worthy pastors and capable teachers in learning both human and divine, by their helpful counsels, and by their affording in abundant measure whatever was necessary for establishing and developing that rising Church. And very soon was such care rewarded, for in no other case, perhaps, did the Faith take root so quickly, nor was so keen and intense a love manifested towards the See of Peter. That the English race was in those days wholly devoted to this centre of Christian unity divinely constituted in the Roman Bishops, and that in the course of ages men of all ranks were bound to them by ties of loyalty, are facts too abundantly and plainly testified by the pages of history to admit of doubt or question.

THE RUPTURE WITH ROME.

But in the storms which devastated Catholicity throughout Europe in the sixteenth century, England, too, received a grievous wound; for it was first unhappily wrenched from communion with the Apostolic See, and then was bereft of that holy faith in which for long centuries it had rejoiced and found liberty. It was a sad defection; and Our predecessors, while lamenting it in their earnest love, made every prudent effort to put an end to it, and to mitigate the many evils consequent upon it. It would take long, and it is not necessary to detail the sedulous and increasing care taken by Our predecessors in those circumstances. But by far the most valuable and effective assistance they afforded lies in their having so repeatedly urged on the faithful the practice of special prayer to God that He would look with compassion on England. In the number of those who devoted themselves to this special work of charity there were some venerable and saintly men, especially St. Charles Borromeo and St. Philip Neri, and, in the last century, Paul, the founder of the Society of the Passion of Christ, who, not without a certain Divine impulse, it is said, was instant in supplication "at the Throne of Divine Grace;" and this all the more earnestly that the time seemed less favourable to the realisation of his hopes.

THE HOLY LEAGUE FOR THE CONVERSION OF ENGLAND.

We, indeed, long before being raised to the Supreme Pontificate, were deeply sensible also of the importance of holy prayer offered for this cause, and heartily approved of it. For, as We gladly recall, at the time when We were Nuncio in Belgium, becoming acquainted with an Englishman, Ignatius Spencer, himself a devout son of the same St. Paul of the Cross, he laid before Us the project he had already initiated for extending a society of pious people to pray for the return of the English nation to the Church.* We can hardly say how cordially We entered into this design, wholly inspired by Faith and Charity, and how We helped forward this cause, anticipating that the English Church would obtain abundant assistance thereby. Although the fruits of Divine Grace obtained by prayer had previously manifested themselves, yet as that holy League spread they became notorious. Very many were led to follow the Divine call, and among them not a few men of distinguished eminence, and many, too, who in doing so had to make personal and heroic sacrifices. Moreover, there was a wonderful drawing of hearts and minds towards Catholic Faith and practice, which rose in public respect and esteem, and many a long-cherished prejudice yielded to the force of truth. Looking at all this, We do not doubt that the united and humble supplications of so many to God are hastening the time of further manifestations of His merciful designs towards the English people, when *the Word of the Lord may run and be glorified.*

* For this purpose he specially recommended the "Hail Mary," and obtained from the General Chapter of his Order, held in Rome in 1857, a special injunction upon its members.

SOCIAL MOVEMENTS IN ENGLAND.

Our confidence is strengthened by observing the legislative and other measures which, if they do not, perhaps, directly, still do indirectly help forward the end We have in view, by ameliorating the condition of the people at large, and by giving effect to the laws of justice and charity. We have heard with singular joy the great attention which is being given in England to the solution of the Social Question, of which We have treated with much care in our Encyclicals, and of the establishment of benefit and similar societies, whereby on a legal basis the condition of the working classes is improved. And We have heard of the vigorous and persevering efforts made to preserve for the people at large an education based on religious teaching, than which there is no firmer foundation for the instruction of youth and the maintenance of domestic life and civil polity; of the zeal and energy with which so many engage in forwarding opportune measures for the repression of the degrading vice of intemperance; of societies formed among the young men of the upper classes for the promotion of purity of morals and for sustaining the honour due to womanhood. For, alas! in regard to the Christian virtue of continence pernicious views are subtly creeping in, as though it were believed that a man was not so strictly bound by the precept as a woman.

RATIONALISM AND MATERIALISM.

Moreover, reflecting men are deeply concerned at the spread of Rationalism and Materialism, and We Ourselves have often lifted up Our voice to denounce those evils, which weaken and paralyze not religion only, but the very springs of thought and action. The highest credit is due to those who fearlessly and unceasingly proclaim the rights of God and of Our Lord Jesus Christ, and the laws and teachings given by Him for the establishment of the Divine Kingdom here upon earth; in which teachings alone strength, wisdom and safety are to be found. The various and abundant manifestations of care for the aged, for orphans, for incurables, for the destitute, the refuges, reformatories, and other forms of charity—all which the Church as a tender Mother inaugurated, and from the earliest times has ever inculcated as a special duty—are evidences of the spirit which animates you. Nor can We omit to mention specially the strict public observance of Sunday and the general spirit of respect for the Holy Scriptures. Every one knows the power and resources of the British nation and the civilising influence which, with the spread of liberty, accompanies its commercial prosperity even to the most remote regions.

THE POWER OF PRAYER.

But, worthy and noble in themselves as are all these varied manifestations of activity, Our soul is raised to the origin of all power and the perennial source of all good things, to God Our Heavenly Father most beneficent. For the labours of man, whether public or private, will not attain to their full efficacy without appeal to God in prayer and without the Divine Blessing. For *happy is that people whose God is the Lord.*† For the mind of the Christian should be so turned and fixed that he places and rests the chief hope of his undertakings in the Divine help obtained by prayer, whereby human effort is supernaturalised and the desire of doing good, as though quickened by a

* 2 Thess. iii. 1. † Psalm cxliii. 15.

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heavenly fire, manifests itself in vigorous and serviceable actions. In this power of prayer God has not merely dignified man, but with infinite mercy has given him a protector and help in the time of need, ready at hand to all, easy, and void of effect to no one who has resolute recourse to it. "Prayer is our powerful weapon, our great protector, our storehouse, our port of refuge, our place of safety."* But if the prayer of the righteous man rightly avail so much with God even in earthly concerns, how much more will it not avail one who is destined to an eternal existence, for obtaining those spiritual blessings which Christ has procured for mankind by "the sacrament of His mercy"? For He, *Who of God is made unto us wisdom and justice and sanctification and redemption*,† in addition to what He taught, instituted, and effected, gave also for this purpose the salutary precept of prayer, and in His great goodness confirmed it by His example.

These simple truths are indeed known to every Christian, but still by many they are neither remembered nor valued as they should be. It is for this reason that We insist the more strenuously on the confidence which should be placed in prayer, and recall the words and example of the fatherly love of the same Christ Our Lord—words of deepest import and highest encouragement—words also which show forth how in the counsels of God prayer is at the same time the expression of our helplessness and the sure hope of obtaining the strength we need. *And I say to you, Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.*‡ And the Son of God Himself shows us that if our prayers are to be acceptable to the Divine Majesty they must be united with His name and merits. *Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name. Ask and you shall receive, that your joy may be full.*§ And He enforces this by reference to the tender love of parents for their own children. *If you, then being evil*, He says, *know how to give good gifts to your children, how much more will your Father from Heaven give the good Spirit to them that ask him?*‖ And how abundant are not the choice gifts contained in that good Spirit. The greatest of them all is that hidden power of which Christ spoke when He said:—*No man can come to Me except the Father Who hath sent me draw him.*¶ It is impossible that men grounded in this teaching should not feel drawn and even impelled to the habit of faithful prayer. With what steady perseverance will they not practise it—with what fervour pursue it, having before them the very example of Christ Himself! Who, having nothing to fear for Himself and needing nothing, for He was God, yet passed the whole night in prayer,** and *with a strong cry and tears offered up prayers and supplications*;†† and doing this "He wished to stand pleading before His Father, as if remembering at that time that He was our Teacher," as Venerable Bede, that ornament of your nation, wisely considers.‡‡ But nothing proves so clearly and forcibly both the precept and the example of Our Divine Lord in regard to prayer as His last discourse to the Apostles, during those sad moments that preceded His Passion, when, raising His eyes to Heaven, He again and again entreated His Holy Father, praying and beseeching Him for the most intimate union of His disciples and followers in the truth, as the most convincing evidence to the world of the Divine mission on which He was about to send them.*

* *Chrysos. Hom.* 31 in Gen. v. † 1 Cor. i. 30.
‡ Luke xi. 9, 10. § John xvi. 23, 24. ‖ Luke xi. 13.
¶ John vi. 44. ** Luke vi. 12. †† Heb. v. 7.
‡‡ In *Ev. S. Joann.* xvii.

YEARNING FOR UNITY BY THE POPE.

And here no thought is more welcome to Our soul than that happy unity of Faith and Will for which Our Redeemer and Divine Master prayed in that earnest supplication—a unity which, if useful at all times even for temporal interests, both at home and abroad, is shown by the very divisions and confusions of these days to be more than ever needful. We, on Our part, watching the signs of the times, exhorting and taking thought for the future, urged thereto by the example of Christ and the duty of Our Apostolic Office, have not ceased to pray, and still humbly pray, for the return of Christian nations, now divided from us, to the unity of former days. We have more than once of late years given expression to this object of Our desires, and have devoted sedulous care to its realisation. The time cannot be far distant when We must appear to render an account of Our stewardship to the Prince of Pastors, and how happy, how blessed should We be if We could bring to Him some fruit—some realisation of these Our wishes which He has inspired and sustained!

THE ANGLICAN DESIRE FOR REUNION.

In these days Our thoughts turn with love and hope to the English people, observing as We do the frequent and manifest works of Divine grace in their midst; how to some, it is plain, the confusion of religious dissensions which divide them is a source of deep concern; how others see clearly the need of some sure defence against the inroad of modern errors which only too readily humour the wishes of fallen nature and depraved reason; how the number of those religious and discreet men who sincerely labour much for reunion with the Catholic Church is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in Us; and redoubling Our prayers from Our inmost soul We call down a fuller measure of Divine Grace, which, poured out on minds so well disposed, may issue in the ardently desired fruit—the fruit, namely, that we may *all meet into the unity of faith and of the knowledge of the Son of God*,† *careful to keep the unity of the spirit in the bond of peace; one body and one spirit; as you are called in one hope of your calling—one Lord, one faith, one baptism.*‡

THE POPE'S APPEAL TO THE ENGLISH PEOPLE.

With loving heart, then, We turn to you all in England, to whatever community or institution you may belong, desiring to recall to you this holy unity. We beseech you, as you value your eternal salvation, to offer up humble and continuous prayer to God, Our Heavenly Father, the Giver of all light, Who with gentle power impels us to the good and the right; and without ceasing to implore light to know the truth in all its fulness, and to embrace the designs of His mercy with single and entire faithfulness, calling upon the glorious name and merits of Jesus Christ, Who is *the Author and Finisher of our faith.*‡ *Who loved the Church and delivered Himself for it that He might sanctify it and might present it to Himself a glorious Church.*§ Difficulties there may be for us to face, but they are not of a nature which should delay Our Apostolic zeal or stay your energy. Ah, no doubt the many changes that have come about, and time itself, have caused the existing divisions to take deeper root. But is that a reason to give up all hope of remedy, reconciliation, and peace?

* John xvii. 21. † Eph. iv. 13. ‡ *Ib.* 5.
‡ Heb. xii. 2. § Eph. v. 25-27

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By no means, if God is with us. For we must not judge of such great issues from a human standpoint only, but rather must we look to the power and mercy of God. In great and arduous enterprises, provided they are undertaken with an earnest and right intent, God stands by man's side, and it is precisely in these difficulties that the action of His Providence shines forth with greatest splendour. The time is not far distant when thirteen centuries will have been completed since the English race welcomed those apostolic men, sent, as We have said, from this very city of Rome, and, casting aside the pagan deities, dedicated the first fruits of its faith to Christ our Lord and God. This encourages Our hope. It is, indeed, an event worthy to be remembered with public thanksgiving; would that this occasion might bring to all reflecting minds the memory of the faith then preached to your ancestors, the same which is now preached—*Jesus Christ yesterday, to-day, and the same for ever*,* as the Apostle says; who also most opportunely exhorts you, as he does all, to remember those first preachers, *who have spoken the Word of God to you, whose faith follow, considering the end of their conversation*.†

THE DUTY OF ENGLISH CATHOLICS.

In such a cause We first of all call to Our assistance as Our allies the Catholics of England, whose faith and piety We know by experience. There can be no doubt that, weighing earnestly the value and effects of holy prayer, the virtue of which We have truly declared, they will strive by every means to succour their fellow-countrymen and brethren by invoking in their behalf the Divine clemency. To pray for oneself is a need, to pray for others is a counsel of brotherly love; and it is plain that it is not prayer dictated by necessity so much as that inspired by fraternal charity which will find most favour in the sight of God. The first Christians undoubtedly adopted this practice. Especially in all that pertains to the gift of faith the early ages set us a striking example. Thus it was the custom to pray to God with ardour that relations, friends, rulers, and fellow-citizens might be blessed by a mind obedient to the Christian faith.‡

And in regard to this there is another matter which gives Us anxiety. We have heard that in England there are some who, being Catholics in name, do not show themselves so in practice; and that in your great towns there are vast numbers of people who know not the elements of the Christian faith, who never pray to God, and live in ignorance of His justice and His mercy. We must pray to God, and pray yet more earnestly in this sad condition of things, since He alone can effect a remedy. May He show the measures proper to be taken; may He sustain the courage and strength of those who labour at this arduous task; may He deign to send labourers into his harvest. Whilst We so earnestly press upon Our children the duty of prayer, We desire at the same time to warn them that they should not suffer themselves to be wanting in anything that pertains to the grace and the fruit of prayer, and that they should have ever before their minds the precept of the Apostle Paul to the Corinthians—*Be without offence to the Jews and the Gentiles and to the Church of God*.§ For besides those interior dispositions of soul necessary for rightly offering prayer to God, it is also needful that they should be accompanied by actions and by words befitting the Christian profession—first of all, and chiefly, the exemplary observance of uprightness and justice, of pitifulness to the poor, of penance, of peace and concord in your own houses, of respect for the law—these are what will give force and efficacy to your prayers. Mercy favours the petitions of those who in all justice study and carry out the precepts of Christ, according to His promise: *If you abide in Me, and My words abide in you, you shall ask whatever you will and it shall be done unto you*.* And therefore do We exhort you that, uniting your prayer with Ours, your great desire may now be that God will grant you to welcome your fellow-citizens and brethren in the bond of perfect charity. Moreover, it is profitable to implore the help of the Saints of God, the efficacy of whose prayers, specially in such a cause as this, is shown in that pregnant remark of St. Augustine as to St. Stephen: "If holy Stephen had not prayed, the Church to-day would have had no Paul." (Sermon on Nativity of St. Stephen, vi. n. 5.)

INVOCATION OF ENGLAND'S SAINTS FOR MARY'S DOWRY.

We, therefore, humbly call on St. Gregory, whom the English have ever rejoiced to greet as the Apostle of their race, on Augustine, his disciple and his messenger, and on those other saints of God through whose wonderful virtues and no less wonderful deeds England has merited the title of "Island of the Saints;" on St. Peter and St. George, those special patrons, and, above all, on Mary, the Holy Mother of God, whom Christ Himself from the Cross left to be the Mother of mankind, to whom your kingdom was dedicated by your forefathers under that glorious title, "The Dowry of Mary." All these with full confidence We call upon to be Our pleaders before the Throne of God, that, renewing the glory of ancient days, He may *fill you with all joy and peace in believing; that you may abound in hope and the power of the Holy Ghost*.†

PRAYER FOR UNION.

Care should be taken that the prayers for unity already established amongst you Catholics on certain fixed days should be made more popular and recited with greater devotion; especially that the pious practice of the Holy Rosary, which We Ourselves have so strongly recommended, should flourish, for it contains as it were a summary of the Gospel teaching, and has always been a most salutary institution for the people at large. Moreover, We are pleased of Our own will and authority to add still another to the sacred indulgences which have been granted from time to time by Our predecessors. We grant, that is, to all those who piously recite the prayer appended to this letter, to whatever nation they may belong, an indulgence of 300 days; moreover, a plenary indulgence once a month on the observance of the usual conditions to those who have recited it daily. Finally, may the Divine prayer of Christ Himself for unity fill up the full measure of Our desires, a prayer which on this day, through the mystery of His most Holy Resurrection, We repeat with the utmost confidence—*Holy Father, keep them in Thy name whom Thou hast given Me: that they may be one as we also are. . . . . Sanctify them in truth. Thy word is truth. . . . . And not for them only do I pray, but for them also who through their word shall believe in Me, that they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us. . . . I in them and Thou in Me; that they may be made perfect in one; and the world may know that Thou hast sent Me and hast loved them as Thou hast also loved Me*.‡ Finally, We desire all manner of blessings from God for the whole of the British people, and with all Our heart We pray that those who seek the Kingdom of Christ and salvation in the unity of Faith may enter on the full realisation of their desires.

Given at St. Peter's in Rome on the 14th of April, 1895, in the eighteenth year of Our Pontificate.

* Heb. xiii. 8. † *Ib.* 7.
‡ *S. Aug. de dono perser.* xxiii. 63. § 1 Cor. x. 32.

* John xv. 7. † Rom. xv. 13.
‡ John xvii. 11, 17, 20, 21, 23.

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TO THE BLESSED VIRGIN.—PRAYER FOR ENGLAND.

O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England thy Dowry, and upon us all who greatly hope and trust in thee. By thee it was that Jesus Our Saviour and our hope was given unto the world; and He has given thee to us that we might hope still more. Plead for us thy children, whom thou didst receive and accept at the foot of the Cross. O sorrowful Mother! intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in our heavenly home. Amen.

III.—THE ARCHBISHOP OF CANTERBURY'S RESPONSE.

The Archbishop of Canterbury has issued the following pastoral letter, suggested by the Pope's letter:—

Lambeth, *August 30th*, 1895.

My Reverend Brethren and Brethren of the Laity,—The Bishops, upon a recent occasion, requested the Archbishops to address you on two subjects upon which their views were practically unanimous. These subjects were, first, a certain friendly advance made from a foreign church to the people of England without reference or regard to the Church of England; and secondly, the recent appearance within our Church of certain foreign usages and forms of devotion. An intermediate occasion arose in my own diocese, which called for some notice of these subjects. And I now, in obedience to the request of the Bishops, give closer and further considered expression to my deliberate judgment.

THE CRAVING FOR REUNION.

A desire for sympathy among classes, for harmony among nations, above all for reunion in Christendom, is a characteristic of our time. We recognise the fact. We cannot fail to find in it a call to renewed faith in the mission of the Church, and to more strenuous labour for the realisation of Christ's bequest of peace.

We therefore commend this call to the candid thought and prayers of "all who love the Lord Jesus in uncorruptness." We know that our divisions are a chief obstacle to the progress of His Gospel. And we accept the many expressions of anxiety to be delivered from them as a sign among us of God's purpose at the present time.

The official letter of the Bishops of the Anglican Communion assembled in Conference at Lambeth in 1878, already suggested "the observance throughout our Communion of a season of prayer for the unity of Christendom," as well as intercession for the enlargement of Christ's kingdom. The Lambeth Conference of 1888 "commended this matter of reunion to the special prayers of all Christian people, both within and (so far as it might rightly do so) without our Communion," in preparation for opportunities of further action. Similar desires have been expressed by Eastern Churches. Conferences have been held between leading men of various communities. Almost all the Christian bodies known among us, including the Roman Communion, have, by their heads, requested that prayers should be offered this last Whitsuntide for grace to attain to so great a consummation.

DANGERS AND INNOVATIONS.

In thankfulness to the One Spirit for these manifold signs of His operation, the whole Christian Church will consider both the duty of continued movement towards this Divine end, and will also mark all forms of action likely to hinder or invalidate such movement. Peril there would be to us in any haste which would sacrifice part of our trust, and in any narrowness which would limit our vision of Christendom.

The expansion in late years of our knowledge of the religious spirit and work of the past, the revived and cultivated love of primitive order, and the enthusiasm for repairing failure or carelessness in the acknowledgment of things divine have yielded happy results; and yet we cannot conceal from ourselves that, owing to the attractiveness of appearances (rather than of realities), some things have been introduced among us which find no true place in the religious life of the English Church. Evidence of this appears in the introduction of manuals for teaching, and of observances which do not even halt at medievalism, but merely reproduce modern Roman innovations in ritual and doctrine.

On the other hand, while the stern love of truth is still our inheritance from our fathers of the Reformation, there is some danger lest we should forget that every age does and ought to shed new lights on truth. To refuse to admit such light and its inherent warmth is to forfeit the power of seeing things as they are and to lose the vigour of growth. It is, in fact, to limit ourselves finally to a conventional use of hard formulas.

CHRISTIAN UNITY TOO WIDE FOR ROMAN UNIFORMITY.

The aspiration after unity, if it be intelligent, is a vast one. It cannot limit itself to restoring what is pictured of past outward unity. It must take account of Eastern Churches, of non-episcopal Reformed Churches and bodies, on the Continent, at home, and among the multiplying populations of the New World, as well as of the Christianizing of Asia and Africa under extraordinarily varying conditions.

The Roman Communion in which Western Christendom once found unity has not proved itself capable of retaining its hold on nations which were all its own.

At this moment it invites the English people into reunion with itself, in apparent unconsciousness of the position and history of the English Church. It parades before us modes of worship and rewards of worship the most repugnant to Teutonic Christendom and to nations which have become readers of the Bible. For the unquestioned kindliness which now invites our common prayers, already gladly offered, we are thankful. All Christian Churches must rejoice in the manifestation of a spirit of love. The tenderness of unfeigned Christian charity can never be wasted. But this happy change of tone and the transparent sincerity of the appeal make the inadequacy of its conception of unity more patent. Recognition might have lent a meaning to the mention of reunion. But, otherwise, what is called reunion would not only be our farewell to all other Christian races, all other Churches, but we are to begin by forgetting our own Church, by setting aside truth regained through severe sacrifice, cherished as our very life, and believed by us to be the necessary foundation of all union. Union solid and permanent can be based only on the common acknowledgment of truth.

THE UNIQUE POSITION OF THE ENGLISH CHURCH.

On the other hand, history appears to be forcing upon the Anglican Communion an unsought position, an over-

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whelming duty from which it has hitherto shrunk. It has no need to state or to apologize for this. Thinkers, not of its own fold, have boldly foreshadowed the obligation which must lie upon it towards the divided Churches of of East and West.

By its Apostolic creed and constitution, by the primitive Scriptural standards of its doctrine and ritual, by its living catholicity and sober freedom, by its existence rooted in the past, and, on the whole, identified with education and with progress, by its absolute abstention from foreign political action, by its immediate and intense responsibilities for the Christianity of its own spreading and multiplying race and of its subject races, it seems not uncertainly marked by God to bring the parted Churches of Christ to a better understanding and closer fellowship.

We know that the unique position and character of the English Church cannot be without drawbacks. Its distinct blessings are not such as tempt to self-assertion. We recognise them as Providential gifts and quiet historical developments. They are encompassed with difficulties and obscurities, as yet impenetrable to our sight and effort. But we may not be faithless to them. The blessings themselves are solid realities, which demand the thoughtful contemplation of its sons, and a readiness still to follow the same Divine leading which "hitherto hath helped us."

THE RESPONSIBILITIES OF ANGLICANS.

The immediate duties of Churchmen, and particularly of clergymen, are plain:—

1. To preserve in purity and in loyalty the faith and practice which characterized our primitive Catholic and Scriptural Reformation—a renewal in which Church and family and individual claim their part—a renewal which courts above everything the examination of its principles. 2. To avoid all that can cause confusion or weakness by either excess or defect. 3. To grow stronger in prayer that the Lord of the Church would interpret to us His own prayer, that we all may be one in the oneness of Father and Son, and the Father Himself answer and fulfil it.

If it is not yet given us to realise the full force of the prayer, or in our minds to reconcile the assurance of its efficacy with our visible conditions, it is none the less our supreme and perfect hope that at last "the peace of God shall rule in all our hearts, to which, also, we are called in One Body." We steadfastly pray the prayer. We commit ourselves "to Him that is able to do exceeding abundantly above all that we ask or think."

I remain, your faithful Brother and
Servant in the Lord,
EDWARD CANTUAR.

IV.—SOME COMMENTS BY THE WAY.

The address in reply to the Pope, drawn up at Grindelwald, is not yet presented, and therefore cannot be printed here. It was courteous in tone, and recognised with gratitude the sincerity of the Pope's desire for unity. General Kirieff, the brother of Madame Novikoff, speaking in the name of the Greek Orthodox Church, emphatically repudiates the suggestion that any reunion with Rome is a possibility, so long as she is entrenched behind the doctrine of Papal Infallibility, to only mention one of the innovations which have been grafted upon primitive Christianity. Among the Nonconformists, the Rev. Urijah Thomas, Chairman of the Congregational Union, made the subject of reunion the text of his address. Mr. Thomas spoke good sense. He touched the root of the whole matter when he said:—

Catholicity must precede reunion. Even more than that may be affirmed. When Catholicity is widespread enough and vigorous enough to demand "reunion" no artificial barriers will stand in the way. Systems will capitulate to love. Of the two it would be manifestly unspeakably better to have Catholicity without reunion than it would be to have reunion without Catholicity. What is Catholicity? It is not Catholicism. The church that would monopolise the title Catholic, and the great party in another church that also appropriates the name, are, and always have been, the chief hinderers and most formidable antagonists of Catholicity. What thus calls itself "Catholic," insulates and disintegrates throughout the whole Church of God. Its very genius is isolation. Reunion is greatly concerned with Church organization and with the conditions on which men shall be regarded as churchmen, while Catholicity demands that all Christians must mutually regard each other as Christians, and recognise that, whether Churchmen or not, they are Christ's men. Recent utterances of the Archbishop of Canterbury and the Cardinal of Westminster are among the stubborn proofs that reunion, if it ever comes, will not come yet. "All this," the Cardinal went on to say, "may be briefly summed up in the famous axiom of St. Ambrose, 'Ubi Petrus, ibi Ecclesia.'" And the claim of Archbishop Benson is sadly similar. Change Canterbury for Rome, and the Episcopate of the Anglican Church for the Head of the Roman, and the parallel is almost exact. With each of the distinguished prelates reunion means not only conformity to, but absorption in, his own presently existing ecclesiastical organization. To this we reply "Ubi Christus, ibi Ecclesia."

The Anglican Primate's reply is characteristic. Dr. Benson, by his position, must be a Mr. Facing-both-ways. He is, according to the Pope's conception of things, a mere layman. Yet he feels it necessary to guard himself against being unduly puffed up by the reflection that he and his Church may have a providential work to do in reuniting Christendom. The day when the Primate makes any serious attempt to reunite English Protestant Christendom, even to so small an extent as to induce Anglicans to live on civil speaking terms with Dissenters in the country parishes, we may begin to believe in his providential mission. There is one point, however, in his letter which is good. The Archbishop recognises that the aspirations for reunion are far too vast to be satisfied even by a union between the English and Roman Churches. If that reunion were consummated to-morrow, the growing aspiration for the unity of the religions of the world would still crave for satisfaction.

The Pope's Letter was not printed in full in any English paper, save the *Times*, so far out of touch with the movement of human thought is the journalism of the day. It has been circulated widely by the Roman Catholics, chiefly among their own people. Whatever we may think of the road which its author prescribes as the only way to unity, no one can take any exception to its spirit. Its very excellence in this respect has, however, blinded some to the uncompromising nature of Rome's demand for submission.

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ROME'S ULTIMATUM—SUBMIT!

Cardinal Vaughan, speaking at the annual meeting of the Catholic Truth Society, at Bristol, September 9th, put his foot down somewhat roughly upon those who have been dreaming vain dreams of corporate reunion, to be effected by "compromise with Rome." After saying that the Pope and all the Cardinals and Bishops earnestly desired reunion, the Cardinal continued :—

What is meant by reunion? Let us clearly understand what we mean by the term. I feel that in my position I might not unjustly be blamed were I to leave non-Catholics and Anglicans under any impression which might give rise to hopes which we know are not only never likely to be satisfied, but which we can say with absolute certainty never will be. The air has been full lately of ideas suggestive of what is a useful and reasonable thing in all mere human differences—namely, that they should be settled by mutual concessions, in other words, by compromise. I admit fully that it may seem hard to expect those who do not realise with us the fundamental principle on which the Church is built to regard us as reasonable when we tell them that the first condition of reunion must be that all should accept—accept, mind, and not merely permit us still to hold—whatsoever the Church teaches and has defined on all matters of doctrine. They can, however, all see that if this be our firm and only standpoint, no honest and straightforward purpose can be served by allowing any doubt to exist as to the possibility of compromise on any matter of doctrine. Nor is it possible for the Church to admit to her communion those who desire to exercise the right of private judgment to reject any part or parts of the faith. . . . . Now, it is best to be perfectly frank and definite. The kernel of the question of the reunion of Christendom consists in the admission of the Roman claim, that the Pope has received, by Divine right, authority to teach and govern the whole Church, as defined, for instance, in the Councils of Florence, Trent, and Vatican, and as set forth by Thomas Arundell, Archbishop of Canterbury, in the formulary drawn up as a test of Catholic doctrine in 1413, and approved by the Convocation of Canterbury. Or all this may be briefly summed up in the famous axiom of St. Ambrose, *Ubi Petrus ibi Ecclesia*. The essence of the Anglican position, on the other hand, and the *raison d'être* of the Anglican church, is the negation of the Roman claim. It declares that—(1) The Pope has not authority, by a Divine right bestowed by Christ on blessed Peter, to teach and rule the whole Church of God; (2) that the Pope has no jurisdiction in England. The whole question of reunion lies, therefore, within a nutshell. It is not a question of examining and accepting a long list of Catholic doctrines. It is simply a question of the fundamental and essential constitution of the Church. Did the Divine Founder give to His Church a visible head upon earth, with power to teach, define, settle controversies, and govern? I fail to see the use of discussing any other subject. Settle this matter, and everything falls into its proper place, and becomes easy. Reject this, and there is no basis on which reunion is possible, even though men were prepared to affix their signature to every other doctrine taught in the creed of Pope Pius IV.

This is perfectly frank, and no mistake. Though we believe in every other jot and tittle as the Pope believes, unless we also believe in the Pope, and submit to him we can have no part or lot in the Roman Church, which, by this declaration, is labelled by its own cardinal as being primarily not so much Catholic as Papal.

V.—A CHRISTO-THEOSOPHIST PETITION TO THE POPE.

While Churchmen and Nonconformists, Greek orthodox laymen, and Roman cardinals, have been discussing the possibilities and impossibilities of corporate reunion, a Borderlander, of the other sex, has been working hard in Rome to induce the Pope to adopt a policy of comprehension, which would certainly be a new departure that would startle the world. Her memorial, or petition, to the Holy Father, which, incredible though it may appear, is said to have met with some support in very exalted quarters, has been sent me from Rome. It runs as follows :—

PETITION TO HIS HOLINESS LEO XIII.

Most Holy Father, I come to offer the sincere homage of my heart, and to make a reverent appeal to the Vicar of our blessed Lord for an exercise of His supreme power to unify Christians of different forms of Faith.

As we are entering upon the second cosmic cycle of Christianity, the heart of humanity is stirred with longings for knowledge of The Divine.

This world-wide mystical longing is, perhaps, a result of the working of a universal law which permits the process of differentiation of Divine Truth into an infinity of creedal expressions which can only, at the outermost periphery of multiplicity, find the limiting circle of resistance from which the rebound toward the centre is possible. The present existence of innumerable sects of Christians goes to show that this periphery of ultimate theological differentiation has been reached in the world-thought of our time, without having lost the vivifying spark of belief in Christ; and it is desired by many that the oldest and largest Body of Believers take the initiative step towards union.

The time is now ripe for the wedding of the World-Thought with the World-Soul, and the regal pair wait upon the blessing of Holy Mother Church.

I am not practised, your Holiness, in words of courtly appeal, being taught only by my reverence for the august Sovereign before whom I plead, and by the Holy Spirit who worketh in me; and thus I can simply beseech your Holiness to slay the Dragon of Heresy by proclaiming it extinct among those who believe in Christ.

I pray that faith in the Saviour be recognised by His Vicar as the essential, unifying dogma for all Christians; although by the limitations of their beliefs many are excluded from enjoying the benefits of the sacred sacraments of the Church.

I petition the Vicar of the Christ, whose love, mercy, and power have no limitation, to let the word supreme go forth from the chair of St. Peter, proclaiming all who worship our Lord, in spirit and in truth, partakers of the blessings of His Church.

May it please your Holiness to make apparent the esoteric Catholic belief in the individual power of application of Universal Salvation, for which the Church contains, in its dogma and ritual, the most powerful aids.

To the Visible Head of all Christendom I esteem it my highest privilege to be the first of United Christians to offer my allegiance and pray for his blessing.

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The petition, even if presented, is doomed to remain nothing but a pious aspiration. But it is notable, if only as a suggestion, as to the possible *rôle* which some future Pope may play.

The Pope might easily do all that is asked of him and even go farther, if he really aspired to be the vicegerent of the All-Father. For, looked at from the standpoint of Paul when he addressed the men of Athens, the Pope is the setter forth of the Unknown God whom every nation of men dwelling on the earth seek after and worship more or less ignorantly. The world was made in such fashion that they should seek God if haply they might feel after Him and find Him. But though He be not found of us, we foolishly imagine that the very aspiration and seeking after Him embodied in the great religious systems of the world exclude Him from the heart and soul of man because, forsooth, they are not branded as being "made in Jerusalem."

The army of the Living God is not so small, nor is the field of its operations so circumscribed that it can be drilled like a corporal's guard or sent into battle under the eye of a single general. It is a vast host campaigning in every quarter of the globe, and the infinite diversity of its myriad companies baffle all computation. Their direction far transcends the utmost capacity of our finite intelligence. No general staff, even if fashioned by the organizing intellect of the German, could keep in touch with the infinite and marvellous ramifications of their field operations, which cover the whole inhabited planet. For where man is, there the church of God is. Sometimes defeated, sometimes triumphing, always militant, never finally destroyed, the struggle goes on in the human soul between the forces of good and of evil. For it is as true to-day as of old time, that the kingdom of God is within. The churches and the religions organized for the purpose of assisting the spark of God in man to become the light of the world, operate of necessity from the outside. They are all to a greater or less extent materialised. They are apt to become of the earth earthy, of this world worldly. But they all represent in their origin and in their maintenance, even in their greatest corruption, the aspiration after the Infinite and the Ideal, the yearning of the creature for closer union with the Creator, and their ritual is as the plaintive cry of lost children sobbing in the darkness for their father's home.

The Church Militant has many great divisions. There is the Army of Islam, the Army of Buddha, the Army of Confucius, the Army of Hindooism, the Army of Christendom. But they are one and all of the Army of the Living God. Each of these Armies is in a more or less demoralized condition. Most of them are in a parlous state, with apostate generals, corrupt officers, and lazy cowards as their rank and file. Their weapons are often antiquated, their powder damp, and their discipline all to pieces. Nevertheless, with all these faults and corruptions, they are the visible witnesses of the Invisible God. Each of these armies has many subdivisions, and each division consists of men of all arms. Take Christendom, for instance. The Pope may be said to command the Army of the Centre but he has no authority over the Army of the East, and he is barely in touch with the Army of the West. He is not in a position to direct the general plan of campaign. His knowledge, even of his own Army of the Centre, is imperfect. If the command of the other Armies were to be centralized in the Vatican there would be utter confusion and deadlock. What is wanted is a frank recognition of the fact that the different armies, operating in different theatres of war, while united in object and heartily co-operating whenever they can support each other, must, as the condition of their efficiency, be left very much to their own resources and to the independent guidance of their own commanders.

This does not preclude missionary activity or proselytising. If we, of Christendom, have invented breech-loaders, ironclads, and torpedoes in the field of carnal warfare, which they of Asia are now eagerly importing for their own use; so it is possible that we may have in our Christain Creed, an instrument for the elevation and salvation of man, as much superior to the religions of China and India as our repeating-rifle is superior to a Chinese matchlock. But rifle and matchlock are alike weapons serviceable in warfare, and it is criminal to destroy the matchlock until we are ready to put the rifle in its place. Neither can we induce the suppression of the matchlock save by the constantly repeated demonstration of the superior capacity of the rifle to do its work. Because we recognise that the remote hill tribes of Central Asia are able, with bows and arrows and spears, to carry on the age-long warfare, which they have waged with the wild beasts of the mountain and the jungle, it does not follow that it would not be our duty to supply them with arms of precision and powder and shot, if we could reach them with our manufactures. But as they are buried in vast fastnesses of nature, far from steamer, railway, or the macadamized road, they are out of our reach, and, meantime, when the roar of the tiger crashes through the stillness of the night, we can, at least, take comfort to our souls that these hillmen, our brethren, have their javelin and their dart, without worrying over much that they have no sporting rifles and explosive shells.

So it is with religions. While not abating one jot or one tittle of our endeavour to propagate the best, we should recognise that the second best has also a place in the providential order of the universe, and that what may be a best to us might be a miserable third best to men of different heredity and different environment. If in an army every captain of artillery were to be fretting his soul out because he could not induce infantrymen to serve his cannons; or if every cavalry commander were to fume and rave because he could not induce the engineers to become hussars, before even he had provided horses on which to mount them, it would not be more detrimental to the success of the campaign than the conduct and habit of mind habitual to the Pope, the Primate, and many other officers in command in the Christian Church.

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VI.—MR. MORLEY'S NEW ST. PAUL.

The Pope and the Archbishop may talk about the reunion of Churches. The reunion which is really to be desired is much more comprehensive. What is wanted is not merely the reconciliation of Christian sects, but the reconciliation of Science and Religion, and the recognition of the underlying substantial unity of all the creeds, from fetish worship upwards. This is the new Catholicity that is dawning on the world.

Is that a vain dream? I don't think so. The dawn is nearer than we think, and the signs of the time all point in one direction. Who that has once read it can ever forget the eloquent passage in his famous book, *On Compromise*, in which John Morley expressed his belief in the coming of a new St. Paul, who will yet reconcile science and religion? It is well to quote once more those memorable and weighty words :—

THE ATTITUDE OF THE FREETHINKER.

No one of any sense or knowledge now thinks the Christian religion had its origin in deliberate imposture. The modern freethinker does not attack it; he explains it. And what is more, he explains it by referring its growth to the better, and not to the worst, part of human nature. He traces it to men's cravings for a higher morality. He finds its source in their aspirations after nobler expression of the feeling for incommensurable things, which is, in truth, under so many varieties of inwoven pattern, the common universal web of religious faith.

The result of this way of looking at a creed which a man no longer accepts is, that he is able to speak of it with patience and historic respect. He can openly mark his dissent from it, without exacerbating orthodox sentiment by galling pleasantries or bitter animadversion upon details. We are now awake to the all-important truth that belief in this or that detail of superstition is the result of an irrational state of mind, and flows logically from superstitious premisses. We see that it is to begin at the wrong end, to assail the deductions as impossible, instead of sedulously building up a state of mind in which their impossibility would become spontaneously visible.

THE TENDENCY OF FREE THOUGHT.

Besides the great change which such a point of view makes in men's way of speaking of a religion whose dogmas and documents they reject, there is this further consideration leaning in the same direction. The tendency of modern free thought is more and more visibly towards the extraction of the first and more permanent elements of the old faith, to make the purified material of the new. When Dr. Congreve met the famous epigram about Comte's system being Catholicism minus Christianity, by the reply that it is Catholicism plus science, he gave an ingenious expression to the direction which is almost necessarily taken by all who attempt, in however informal a manner, to construct for themselves some working system of faith, in place of the faith which science and criticism have sapped. In what ultimate form, acceptable to great multitudes of men, these attempts will at last issue, no one can now tell. For we, like the Hebrews of old, shall all have to live and die in faith, "not having received the promises, but having seen them afar off, and being persuaded of them, and embracing them, and confessing that we are strangers and pilgrims on the earth." Meanwhile, after the first great glow and passion of the just and necessary revolt of reason against superstition have slowly lost the exciting splendour of the dawn, and become diffused in the colourless space of a rather bleak noonday, the mind gradually collects again some of the ideas of the old religion of the West, and willingly, or even joyfully, suffers itself to be once more breathed upon by something of its spirit.

THE PROPHET YET TO COME.

Christianity was the last great religious synthesis. It is the one nearest to us. Nothing is more natural than that those who cannot rest content with intellectual analysis, while awaiting the advent of the St. Paul of the humanitarian faith of the future, should gather up provisionally such fragmentary illustrations of this new faith as are to be found in the records of the old. Whatever form may be ultimately imposed on our vague religious aspirations by some prophet to come, who shall unite sublime depth of feeling and lofty purity of life with strong intellectual grasp and the gift of a noble eloquence, we may at least be sure of this, that it will stand as closely related to Christianity, as Christianity stood to the old Judaic dispensation. It is commonly assumed that the rejectors of the popular religion stand in face of it, as the Christian stood in face of the pagan belief and rites in the Empire. The analogy is inexact. The modern denier, if he is anything better than that, or entertains hopes of a creed to come, is nearer to the position of the Christianizing Jew. Science, when she has accomplished all her triumphs in her own order, will still have to go back, when the time comes, to assist in the building up of a new creed by which a man can live. The builders will have to seek material in the purified and sublimated ideas, of which the confessions and rites of the Christian Churches have been the grosser expression. Just as what was once the new dispensation was preached *a Judæis, ad Judæos, apud Judæos*, so must the new, that is to be, find a Christian teacher and Christian hearers. It can hardly be other than an expansion, a development, an adaptation of all the moral and spiritual truth that lay hidden under the worn-out forms. It must be such a harmonizing of the truth with our intellectual conceptions as shall fit it to be an active guide to conduct. In a world "where men sit and hear each other groan, where but to think is to be full of sorrow," it is hard to imagine a time when we shall be indifferent to that sovereign legend of pity. We shall have to incorporate it in some wider gospel of justice and progress.

VII.—MR. GRANT ALLEN'S "NEW HETERODOXY."

It may seem to be presumptuous, but, nevertheless, I do not hesitate to affirm my conviction that it will be largely owing to the investigation of the phenomena of Borderland that the St. Paul of the future will be able to find a platform broad enough and firm enough to serve as the common meeting place of the rival forces. On this point I am glad to be able to quote an authority who is at least entirely free from any suspicion of conventional orthodoxy, and who, in rendering his testimony, curiously enough appears to imagine that he is demolishing the creed to which, in reality, he is bringing powerful reinforcements. Mr. Grant Allen last month published, in the *Westminster Gazette*, a remarkable article entitled, "The New Heterodoxy," from which I take the following extract :—

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CHRISTIANITY BEFORE CHRIST.

Of still more recent years, however, a new school of heterodoxy has arisen in our midst by slow degrees—a school which assails the foundations of Christianity quite indirectly, and I may almost say unconsciously; a school which is not interested at all in the question of the truth or falsity of our current creed, but treats it simply as a religion among religions, while it tries to account for the origin of the main ideas of Christendom by tracing them back to fundamental conceptions in other great cults, or in popular belief, myth, legend, and folk-lore. This school may be said to be comparatively neutral as regards the historical evidence, with which it only incidentally concerns itself; its object is rather to trace to their source, anterior to Christianity, all the salient dogmas and doctrines of the Christian Church. And the general conclusion at which its followers arrive is, roughly speaking, this—that Christianity was not in any sense a new religion—that every one of its principal beliefs and stories, its root ideas, existed in the East, and often elsewhere, from time immemorial. The new heterodoxy believes, in one word, that the Gospel history and the Christian theology, ritual, and practice did not begin about the beginning of the first century of our era, but that every fact had already been related of some other divine being, every story had already been told of some other religious founder, every dogma had already existed in some other faith, every rite and every symbol had already formed part of some other ceremonial. It teaches, in short, the remote pre-Christian origin of Christianity.

THE UNIVERSALITY OF THE CHRISTIAN CREED.

Mr. Frazer's wonderful work, "The Golden Bough," is one of the strongest books in this new philosophy of religions. Stripped of the decorous veil under which Mr. Frazer has thought it prudent or seemly to cloak his researches, this epoch-making treatise endeavours to show that the central ideas of Christianity were universal world-ideas from a very early period—perhaps, indeed, from the remote period when the whole human race still formed a single undivided family. He shows in detail the wide range of the belief in man-gods, and in the incarnation in man of a previously existing deity. He shows how these man-gods are treated as kings, are paraded with royal pomp, are tortured and scourged, are crowned in mockery, and are finally put to some shameful and painful death as victims or as malefactors. He shows how they are identified with the corn and the vine; and how their bodies and blood are sacramentally eaten and drunk as bread and wine by their god-intoxicated worshippers. They are sacrificed to themselves, and bear on their heads the sins of the people. Every central doctrine of the Christian creed—the Incarnation, the Atonement, the whole Pauline theology—he traces first to Lower Syrian or Egyptian, and finally to universal savage custom. He gives us from his own point of view a reasoned account of the origins of Christianity, and incidentally destroys the entire historical groundwork by proving (at least to his followers' satisfaction) that every fact narrated in the Gospel story had been narrated of others long ages before the Gospel story was supposed to have been transacted.

THE ORIGIN OF CHRISTIANITY.

Many other inquirers in the same direction have arrived simultaneously at essentially similar results. Mr. Sydney Hartland, for example, has just published an elaborate volume on the myth of Perseus, which endeavours to prove that the dogma of the Miraculous Conception is common to almost all gods and heroes, and is ultimately derived from savage misconceptions; and he proposes to treat other dogmas similarly in subsequent volumes. Count Goblet d'Alviella and others have shown in the same way that all the religious symbols of the world are but a few dozen in number, and that not one of them is originally Christian or Biblical in its reference. Recent writers on religion have deduced similar conceptions in the large from the special study of other Semitic nations. In one word, modern heterodoxy has arrived in essence at the main result that Christianity was never a new religion at all; that it represents a patchwork of old religions, dressed up afresh in scarcely altered modes, and adapted to the person of a possibly real, possibly mythical, divine figure, of whom at best modern criticism can regard only the bare name, if even that, as perhaps historical.

NOT PARODIES, BUT ANTICIPATIONS.

And the strongest point about all this new heterodoxy is the fact that it is not actively aggressive in spirit at all. It has not voluntarily assumed an anti-Christian attitude. It simply arrives at its results indirectly, from a study of folk-lore, of mythology, of custom, of ritual. It is forced to its conclusions; it does not force them. Often enough, it even comes upon them unawares, in the course of quite alien inquiries into myths or symbols, the *asherim* or the *swastika*, the *crux ansata* or the cult of Verbius. Just as the early geologists had no *a priori* objection to Genesis, but were driven by the facts into conclusions adverse to its literal interpretation, so the modern student of religions and customs is often enough not hostile to Christianity, but is compelled to read its central ideas anew by the light cast on them in his general researches. When he has exhausted the creeds of the ancient world, he finds them all, in a famous phrase, "blasphemous anticipatory parodies of Christianity."

Here we have it laid down quite accurately that it is in the study of folklore, legend, myth, dreams, and, in short, of the traditions and literature of the Borderland, mankind will seek and find the key to a truer interpretation of Christianity. Mr. Grant Allen thinks the result will be fatal to the Christian religion. In reality, nothing will tend more surely to re-establish the hold which Christianity has partially lost on the mind of the world.

THE OLDEST ORTHODOXY.

Of course, "The New Heterodoxy"—as Mr. Grant Allen calls what is not new, and what is not heterodox—of necessity makes short work of all the old exclusive and aristocratic doctrine as to the sole patent rights granted by God Almighty to any particular Divine revelation. For the fundamental doctrine of the new heterodoxy is a reversion to the oldest orthodoxy, in the recognition of the central and eternal truth that the Fatherhood of God is common to all the children of men. The old doctrine of a special and exclusive revelation in the Old and New Testament, has already gone the way of the related doctrine which hyper-Calvinists preached, under the name of the limited theory of the Atonement. But so far from this weakening the hold of the authority of Christianity over the human race, every additional discovery of the substantial similarity of the teaching of other religions with the fundamental doctrines of Christian creed, is a fresh confirmation of the truth of Christianity.

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THE COMMON REVELATION.

If, as Christians believe, there is an invisible world around us, peopled by spiritual beings constantly influencing and impinging upon our lives; if there be a Father in Heaven, a soul in man and an existence after death; and if the surest way of saving the soul and attaining the divine life be by the way of sacrifice prompted by love, then we have a right to expect that, among all the tribes and nations who people this planet, we shall find some indication that to each of them was imparted some suggestion of the appointed way of salvation. The Christian Church teaches that no object lesson was so powerful as the Incarnation of the Godhead in the Virgin Born, incarnated to suffer and born to die in torture. If this be the most obvious and most potent method by which the Infinite can interpret the secret of the Universe to man, how dare we believe that it was a sealed book to mankind until, some 1,900 years ago, it was brought to the knowledge of a mere fraction of the race in an obscure corner of Western Asia!

Is it not much more rational, much more in keeping with the true conception of the universal Fatherhood, to believe that, from the foundation of the world, in a thousand different ways the Word, finally and most completely manifested in the Incarnation of our Lord, was being revealed as the way of life and the plan of salvation? And if, as Mr. Frazer and Mr. Grant Allen contend, the same generic ideas of the Descent of God to the earth, and His birth by a virgin mother, His death and His resurrection appear and reappear in all religions of all times, what is more probable than to assume that they are part of the continuous and consistent revelation of God to man? The truth of Christianity will be established, not because it is so different from other religions, but rather because it gathers into one perfect whole the scattered fragments of truth more or less imperfectly embodied in the other religious systems of the world.

THE WAY OF SALVATION—A UNIVERSAL TRUTH.

The old formula of the Catholic Faith was that which was held by all, everywhere, and at all times, must now receive a new and more Catholic interpretation. If this truth were but grasped clearly by the human mind, the whole spirit of our missionary efforts would be transformed. Instead of exaggerating all the worst elements in the religion of those whom they seek to convert, their first duty would be to rediscover in it the lost traces of the universal revelation which has been vouchsafed in mercy to all men. The spirit of St. Paul's memorable discourse on Mar's Hill would become universal. We should feel that there is no isle of the sea, no remote province of unexplored continent where He left Himself without witness, and where the broad and simple outlines of salvation by sacrifice and redemption by incarnation are not the common possession of our common brethren.

It is a mistake to assume that this will paralyse missionary effort. On the contrary, it would rob missionary fervour of its retarding rancour. We have a much better chance of obtaining a respectful hearing when we attempt to show our brothers a more excellent way if we do not begin by postulating as a premiss that the religion in which they believe has no excellences and leads nowhere but to the infernal pit. All religion is more or less an affair of vulgar fractions. Its value, whether for race or individual, depends far more upon the particular enumerator than the common denominator. A man who really assimilates 10 per cent. of Christianity may be much farther from Christ's ideal than a Buddhist who absorbs into his life, say, 50 per cent. of the truth there is in Buddhism. A very poor and imperfect religious creed, if followed with passionate enthusiasm, is constantly proved to be more effective in saving souls and redeeming men than much richer and more generous creeds, which are only half believed in by their nominal disciples. It is the personal equation that counts. Merely to know what men say they believe is nothing. The vital thing is how they really believe it. Islâm may be a roundabout road to Divine truth, but if traversed with speedy feet, it may carry the believer to the goal more rapidly than it will be reached by the slippered saunterer who traverses the shorter cuts of the Christian creed. It is all a question of the difference of initial velocity between individuals. If there is more steam in the boiler of an old-fashioned locomotive, it will make better speed than the latest-improved engine that has no pressure of steam.

VIII.—SEX AS THE SINAI OF NATURAL RELIGION.

The Future of Religion is a question that is intimately bound up with the progress of psychical research. It is I firmly believe, from the Borderland in the future as in the past that there will be drawn the arguments and the facts, which will convince men that this mortal life is not the whole span of man's existence. Nor are visible material beings the only entities which influence and confirm our doctrines.

REVELATION FROM WITHOUT.

Whenever we turn to the decaying remains of religious systems we always find that in their origin they were either directly based upon a communication from the Unseen, or were so strongly buttressed up and supported by such communications as to be inseparably identified with them. In other words, Man has prayed, has worshipped, has endeavoured to order his life in accordance with directions which, in his opinion, were communicated to him in the first instance, and constantly confirmed afterwards, from some being not himself inhabiting a region other than this terrestrial ball. Whether it was by the lively oracles of the living God, or by the thunder of Sinai, or by the inspiration of prophets, or by the visions of the night, or by the messages of Messiahs, religion has been, to a very large extent, an affair of revelation from without.

EVOLUTION FROM WITHIN.

Yet there is also truth in the other view which, indeed, is the rightful complement of this, that there has been an evolution from within, which has been as potent in

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shaping the faith of the world as revelation from without. The primeval source of all progress is the duality of nature. Whether it be in the negative and positives poles of electricity in the inanimate world, or whether it be in the attraction of sex in the animal creation, this mysterious law is universal.

If we leave inorganic nature out of account, the one universal and unfailing lever of development and evolution is in the supreme potency of sex. This strange and inexplicable attraction, which asserts itself as imperiously in the lowest amœba as in the more highly-developed mammal, is the silent but omnipresent motor which impels us upward. No other force is strong enough to compel the savage carnivore to care for another of its own species, save as the raw material for a banquet. Hunger is an imperious scourge. But the tiger who will eat his offspring is compelled by this great teacher in the School of Altruism to enter, at least for a time, into a close self-helping comradeship with his mate. And as it is with the tiger and the bear; so it is with man.

SEX AS A WITNESS FOR GOD.

From sex, directly and indirectly, spring society, civilisation, the arts, the laws, nay, even religion itself is but the highest fruitage of that tap root of the world which asserts itself in the subtle attraction of sex. Sex, indeed, may be regarded as the original Sinai of natural religion. It is the one universal witness which the Father has provided for himself among all his children. There is no speech or language where its speech is not heard, nor need we marvel that among our remote progenitors sex worship seemed the most obvious and most natural form of expressing devotion to the Lord and Giver of Life, the Father Omnipotent. On that foundation, as on the primeval bed-rock of the universe, all the great religions have been reared. Our own faith teems with but half-understood or darkly-veiled allusions to the source from which it sprang.

THE CALVARY OF NATURAL RELIGION.

If sex be the Sinai of the race, then motherhood is its Calvary. And not of this race only. From the earliest dawn of organic life there is visible here, and here almost alone, the motive strong enough to generate that overcoming of Self, the body of sin and death, and that caring for another's welfare, which is the wicket-gate through which the pilgrim passes when he sets his face towards the Eternal City.

> For all paths to the Father lead,
> When Self the feet have spurned.

In Professor Drummond's lectures on the Ascent of Man, we can read this true love story of the world. The evolution of the divine creation from the amœba to Plato, and from the mollusc to St. Paul, has been achieved by the one propelling impulse which constrains all of us, any one, from the protozoa to the Apostle, to seek some other, not ourselves, and thereby makes for righteousness. The infinite ascending spiral which Mazzini saw leading from matter up to God, springs from the rudest and simplest forms of the sex impulse, and if the seers and prophets of the Apocalyptic vision were divinely inspired, has its culmination in a union between the Creator and His creature, which, as a supreme metaphor, can only be compared to the union between the Bridegroom and the Bride.

THE SPIRIT, THE BRIDE, AND THE WATER OF LIFE.

For when St. John saw the beatific vision of regenerated humanity, the Holy City, the New Jerusalem, coming down out of heaven from God, it was as a bride adorned for her husband, and he heard a voice saying, "Come hither, I will shew thee the Bride, the wife of the Lamb." And, at the close of his sublime poem, we read: "The Spirit and the bride say Come. And he that heareth, let him say Come. And he that is athirst let him come. He that will, let him take of the Water of Life freely."

In the new Catholicism which is struggling into being, we are beginning to see that this appeal of the Spirit and the Bride has been inarticulately but potently making itself felt, if not heard, wherever the duality which permeates nature impelled the creature to seek and find, in caring for another, whether mate or child, that everlasting well-spring of the Water of Life, which men call Love, but which is God.

IX.—THE PSYCHIC FOUNDATIONS OF THE NEW CATHOLICISM.

But that which the blind but masterful instinct of sex-love could not do in that it provided the propelling rather than the guiding force, Revelation from the realm of the Subconscious, inspiration from regions lying outside our physical consciousness, supplied the missing element of direction. That with which the whole creation groaned and travailed in labour until they appeared, Seers and the Prophets, the Apostles and Messiahs were privileged to declare to their contemporaries. They interpreted to those immersed in matter the inner meaning of the blind and apparently aimless birth-throes of the higher nature. If they did not anticipate the evolutionary process, they at least mapped out the line of its advance for the encouragement of the myriads who were blindly toiling upwards towards God.

THE WITNESS OF REVELATION.

There are two that bear witness to the God within, both as wide as the world and as universal as the race. One is of the earth, earthy, although it is not less divine—the Law of Sex. The other, which interprets and inspires, is not of the earth, but of the land beyond, the confines and earthward frontiers of which we investigate in BORDERLAND. One is of ourselves, the other not ourselves. But both bear witness to the same eternal truth. Both lead directly and indirectly to the development of love for others, and the recognition of the law of sacrifice as the law of life.

HOW PSYCHIC STUDY WILL HELP.

The service which the study of Borderland will render to the new Catholicism is immense. It is not improbable

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by this means, that on one hand there will be demolished any of the arguments by which arrogant sects have justified their supercilious exclusiveness, and, that on the other hand, there will be laid the scientific foundations for a belief in the soul and in the future life. An able writer in one of our recent periodicals declared that the belief in special revelations was going the way of the old belief in special creations. It is probable that psychic study will supply a belief in a continuous revelation that will be as immeasurably superior to the old doctrine of special revelation as the doctrine of Evolution excels in divine glory and in marvel the primitive theory of the six days' creation, followed by a seventh day rest.

THE BELIEF IN MIRACLES.

For when once it is proved that what were called miracles are merely the occasional intrusion of the operation of the obscure, but unmistakable laws of the Borderland into the mundane sphere of mortal men, the belief that one religion has any reason to exalt itself above another because of its miracles goes by the board. No doubt, a religion which taught men the secret psychic laws of the invisible world, and thereby enabled them to work miracles and wonders, has *primâ facie* evidence in that fact that it is nearer to the Higher powers, and, therefore, presumably nearer the truth. But a mastery of occult supernormal powers affords no guarantee that their possessor is divinely inspired. The most marvellous clairvoyant or psychic healer may, at the same time, be the record liar of his time. Psychic gifts are no proof of Divine inspiration. On this plane all religions stand on much the same level. Clairvoyance, thought-reading, gifts of healing, and the like, are no more proofs of the goodness and wisdom of their possessors than the telescope, the microscope, and the photographic camera are guarantees of the righteousness and mercy of their possessors.

THE UTILITY OF MIRACLE.

The evidential value, therefore, of miracles, whether Christian or Pagan, vanishes, so far as relates to the truth of the message by which they are accompanied. But all such supernormal phenomena continue to possess a high degree of importance; first, because they attest the existence of the psychic world, the very Borderland of which has not yet been explored; and, secondly, because they are useful as advertisements, placards, or scareheads in the newspapers to call the attention of mankind to the revelation which they illustrate and confirm. So far from asserting dogmatically that miracles do not happen, the psychic student admits that what would in the past, and even to-day, be called miracles, are of frequent, although of somewhat sporadic occurrence. But he no longer regards them as the unmistakable sign of the manifested approval of the Infinite.

THE FOUNDATION OF POLYTHEISM.

The only tenable ground that remains for the belief in what used to be described as the providential interposition of God in the affairs of men, is one broad enough to include all the race within its limits. The systems, which presuppose that He who causes His sun to rise upon the just and the unjust, dealt with His children in the spiritual or religious realm on any less broad, catholic, and benevolent a basis, are fast disappearing as unthinkable by the humane beings who represent the latest fruit of the evolution of the world. In constructing a new hypothesis to account for the fact, a study of psychic phenomena supplies us with one very serviceable clue. The somewhat unimaginative and absolute Protestantism of the Northern peoples has practically killed out, as a living reality, all belief in the infinite gradation of spiritual beings — those principalities and powers, those angels and archangels, whose constant presence and potent influence is taught by the Scriptures. What with rationalism and materialism, our sceptic Christians have come to regard a great First Cause, an Infinite Almighty God, with or without a possible shadow or antagonist in the Devil, as occupying solitary and alone the infinite abyss of universal space.

THE GULF TO BE BRIDGED.

This doctrine made a gulf almost impassable—even in thought—between the Christian and the polytheist, whether of ancient Hellas or of modern India. It also reacted, with enormous force, against the belief in the providential intervention of Invisible powers in the lives of men. For as the one sole Infinite Almighty, Divine Creator and Sustainer of the Universe was the only entity who had any real existence on the other side of the veil of mortal sense, the more unthinkable it became that such a sublime and unrealisable abstraction as the Supreme Being, in whose universe, galaxies of solar systems are but as the drops of dew that fringe the petals of a violet, could be a prayer-hearing and a prayer-answering God, or that He could deign to take a personal interest in the infinitely petty concerns of the human cheesemites who creep for a brief season about the crust of this remote and insignificant planet. Hence, a steady drift away from the anthropomorphic God to a philosophic abstraction. In place of God the Father there was an eternal ever-changing law, Infinite Force pulsing through the universe guided by Infinite Wisdom, but, so far as man can see, devoid alike of the charm and attraction of personality, or of the tenderness and sympathy of Love.

WORK FOR THE PONTIFEX MAXIMUS.

This is largely due to the unfortunate success which has attended the killing out of all faith in the hierarchy of spiritual powers, which form an unbroken chain between God and man. It was in this faith that there lay the strength and the truth of polytheism, and it is this which, to this day, constitutes the popular "pull" of the Eastern and Western Churches. "God's in His Heaven," says Browning, but to the timid imagination of the miserable man, Heaven is high, and God is a long way off. That He, in His infinite condescension, manifests His love and care for all creatures by agencies adapted to their understanding, by the helpful ministries of myriads of invisible spirits, used to be the creed of Christendom,

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If the creed of Christendom is to be the creed of the world, we shall have to get back to this conception, and it is by the way of the Borderland that we shall reach our destination. There, indeed, is useful work for the Pope in his capacity of Pontifex Maximus, but as yet his eyes are closed so that he does not see.

THE VINDICATION OF SOME "SUPERSTITIONS."

Yet if the Pope were to put his hand to this work he would find in it an exceeding rich reward. For there is no doubt that, in like manner, the study of Psychology will tend to remove much of the prejudice that has existed in many quarters against what have been branded as the superstitions of the Church of Rome. We may dislike the fact as we please, but the Church of Rome, often unconsciously, has, nevertheless, been constantly, and is to this day, one of the greatest of all the witnesses to the psychical side of the complex nature of man. Take, for instance, the doctrine of the sanctity of relics, the holiness of shrines, the special influence attaching to particular localities or objects.

Much of that which our forefathers denounced as degrading superstition is now being tardily recognised as having a solid foundation in fact. Read the article published on a subsequent page on psychometry. There it is proved that a scrap of blank paper, on which the hand of Olive Schreiner had rested for a moment, six thousand miles away, retains sufficient of the influence from that radiant personality to impress a total stranger, three weeks later, with a clear, vivid, and, on the whole, remarkably accurate picture of Olive Schreiner's character. If this be true, and the fact is indisputable, who can say that the Roman doctrine of the influence radiating from the relics of the Saints was as childish as good Protestants have hitherto believed?

THE MINISTRY OF ANGELS.

If, as all religions have taught, we are compassed about with a great cloud of witnesses; if, as Milton and all the greater poet seers have sung, "Millions of spiritual creatures walk this earth, Both when we wake and when we sleep," then assuredly it is only rational to believe that those who are freed from the trammels and limitations of these fleshly bodies will be able to communicate to us from a wider knowledge and a deeper insight into the things of God. Let us look at the matter frankly and freely. What communications have we had from this cloud of witnesses? What messages of guidance, consolation, and comfort have come to us from these millions of spiritual creatures?

Is it not a fact that in the majority of our Churches the person who would assert the practical possibility of such a theory would be regarded as a heretic, or worse, as a fool? I can never forget the stolid incredulous scepticism with which an Irish Catholic priest, near Dublin, listened to an argument, which only urged that it was not absolutely impossible that, at the present day, men might occasionally see some of the spiritual phenomena which are recorded in the Bible, and which overflow in the Lives of the Saints. A belief in the reality and nearness of the invisible world and its spiritual occupants has largely died out among men.

THE NEED FOR MANIFESTATIONS.

And with this extinction of belief in the other world, there has come an increasing scepticism as to the reality of the teaching of all the faiths as to the future state. As a practical matter of fact most modern men are like Lord Randolph Churchill, who frankly asserted that he never thought of it at all. How are the materialised churches—the conventional believers who disbelieve—going to revive faith in the invisible world and in the existence of a future state?

I can only conceive of one way in which this can be done on any scale commensurate to the extent of the malady. The Invisibles must manifest themselves; the persistence of the individual after death has destroyed his body must be demonstrated as a matter of scientific knowledge. In other words the future of religion may largely depend upon the success of the exploration of the Borderland.

THE DOCTRINE OF THE INCARNATION.

But it will be objected, what of the doctrine of the Incarnation, which is the distinctive and differentiating characteristic of the Christian faith? There is nothing, or anything, I have written that in the least derogates from the supremacy or the truth of this doctrine. For we can hold all the more firmly to the essential truth of the God-man, born of the Virgin, when we find in the long travail of the ages the same idea struggling to express itself in the myths and religious traditions of all peoples in all times. For He was the fulfiller, the realisation, the ultimate embodiment of all that had been partially and dimly seen before in the era of a long succession of Hero-Gods. Nor can the patient student of the psychic world feel any antecedent difficulty in accepting the traditional explanation of the conception of Christ, which stands to him rather as the greatest example of a series of obscure and miraculous births, to the existence of which the traditions of all lands bear witness, than as a phenomenon absolutely unique. But here, again, Revelation appeals more readily to reason when it points to evolution as being in the Divine order, rather than to a sudden and unique use of creative violence.

The Rev. H. R. Haweis, writing in the *Contemporary Review* for October on the new Clergy, makes the following allusion to the bearing of BORDERLAND investigation on this question. He says:—

What now can be done for the Prenatal and so-called orthodox clergy? Much can be done for them. They might be persuaded to speak words which have a ring of reason and intelligibility. They have only to adopt the terms and put on the mental atmosphere of what I may call the new psycho-physiology and speak of the unknown and unfathomed powers of divine Mindessence (the divine Monad of Theosophy) to impress itself upon and enter into combination with bodily human elements. They would then commend themselves to a large and growing public, of a spiritualistic, theosophist, and generally occult sort, as well as to a small but extremely acute section of the

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scientific world represented by people like Professor Barrett, Oliver Lodge, Henry Sidgwick, William Crookes, Wallace, Flammarion, Zöllner, &c., and they might include amongst their sympathisers no insignificant portion of the more intuitive *literati*, like Edwin Arnold, Marie Corelli, Lord Lytton, the late Lord Tennyson, and many more. They might or might not carry conviction, but their restatement would not only be covered by orthodoxy, but sound at least rational—a something that could be expressed without alienating or affronting average intelligence.

THE RESULTS OF PSYCHICAL RESEARCH.

Mr. Raupert contributed to the *Humanitarian*, for July, a very thoughtful and useful paper on this aspect of the investigation of the Borderland. He says :—

The results of Psychical Research supply the most permanent and stable basis for the postulates of natural religion, and consequently go to consolidate the very foundation of human morality and of human conduct. They conclusively demonstrate that man's promptings and instincts correspond with the laws and conditions of his psychic environments, and that a fixed and immutable law is in active operation in the moral and invisible Universe, as well as in that in which we now live and move, and have our being. They provide us with the most rational explanation of the mystery of life, enable us to realise its awful sanctity and constant responsibility, and set forth the great central truth that man cannot hope, by any effort of his own, to escape that destiny which, by the thoughts and doings of his present life, he is daily and hourly, and with unerring certainty, shaping for himself.

It would seem inconceivable how, with the facts and wants of human life before us, any person of sound mind can still ask the question, *Cui bono?* What good is secured by these revelations of modern Psychic Research? What do we gain by communication from the spirit world?

CUI BONO? THE ANSWER.

What! Do we gain nothing from a scientific demonstration, calculated to produce an irresistible certainty in the most sceptical mind, that man survives physical death, and that there is unbroken continuity of the individual life; that this present life, with its swiftly passing opportunities, is infallibly shaping our future character and determining our destiny? Is it necessary to adduce evidence in support of the unhesitating assertion, that belief in these truths is fast fading from the minds and hearts of the multitude, that the expressions and outward observances of religion are daily becoming more and more matters of form, dictated by the exigencies of our modern social life, that an ever-increasing number of men and women are seeking to terminate their earthly existence because they cannot bear the pain of life, intensified by such a negative mental attitude; that the accredited and respected teachers of the people are frequently agnostics and unbelievers in disguise? . . . No good to be gained by disclosures of such surpassing importance in an age which is characteristic for its materialistic and grovelling tendencies, and in which the fearful and absorbing craze for wealth and social distinction has entirely obliterated the true conception of the aim of life, and of its abiding and awful responsibilities!

It may surely be taken as a striking illustration of the truth of these statements, and of a certain flaw in the tone of the moral life of our day, that it is still possible to formulate such a question.

THE TRUE ROAD TO UNITY.

It is *rid* BORDERLAND that we hope to see a revival of the conscious realisation of the presence of the Invisible Intelligences which surround us, and of the certainty of the retributive justice that will work itself out in the future world. No revival exclusively identified with any creed or religion would be broad enough to include all humanity in its scope. The unity of the faith which must be established must be universal, not technical. And that unity can only be established on scientific grounds, by scientific methods.

WANTED A CATHOLIC CATHOLICISM.

Hence, it seems to me that what the Pope and the Primate and other good men are fumbling after, while it is a very good thing in itself, is an unattainable thing, and even if it were attained it would leave more than one-half of the human family out of the fold of the unity of the faith. The true goal is a Catholicism that will be really catholic, a unity that will be universal. On no Apostles' Creed nor on any such narrow foundation can we hope to rear the temple of the federated faiths of man. To us of the Western World the Apostles' Creed may be the highest attainable embodiment of the maximum of Divine truth which we are able to assimilate. But to the Hindoos it may be foolishness and useless for good compared with familiar formulæ in which their own saints and sages have embodied the same essential truth. It is no derogation to the truth of the Apostles' Creed to urge that we should not in our devotion to its letter refuse to secure the beneficent application of its spirit through other channels and by other formulas. But what is the essential spirit of all these creeds?

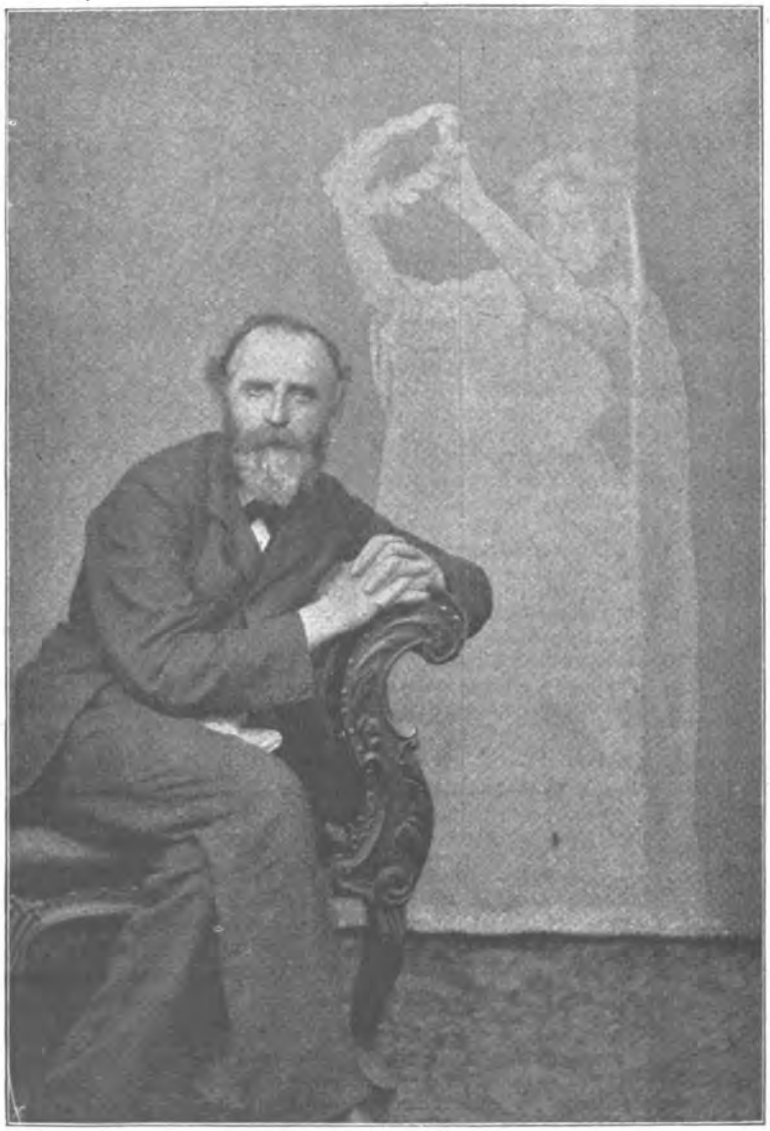
THE ESSENCE OF ALL CREEDS.

The Fatherhood of God, the Brotherhood of Man, Redemption through Sacrifice, the Ministry of Unseen Intelligences, and a Future Life in which the soul will have to answer for the deeds done in the body—the key to these things is to be found in the Borderland across which we must venture boldly if we would restablish the waning faith of men in the existence of the soul.

It is in the reconciliation of science and religion on this frontier land which is common to both, that we may expect to find the philosophical basis for the new Catholicism for which I plead, and the coming of which I described many years ago in these words :—

A new Catholicity has dawned upon the world. All religions are now recognised as essentially Divine. They represent the different angles at which man looks at God. All have something to teach us—how to make the common man more like God. The true religion is that which makes most men most like Christ. And what is the ideal which Christ translated into a realised life? For practical purposes this: To take trouble to do good to others. A simple formula, but the rudimentary and essential truth of the whole Christian religion. To take trouble is to sacrifice time. All time is a portion of life. To lay down one's life for the brethren—which is sometimes literally the duty of the citizen who is called to die for his fellows—is the constant and daily duty demanded by all the thousand-and-one practical sacrifices which duty and affection call upon us to make for men.

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No. 1.—Photograph of Psychic Figure with Wreath.

Taken in London, September, 1891.

Present—W. T. Stead, Mr. Evans, and Mr. Z., photographer.

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III.—SPIRIT PHOTOGRAPHY.

A NEW SERIES OF PSYCHIC PICTURES.

SPIRIT photographs have, for the most part, been very disappointing. They are usually taken under conditions which demand extensive arrangements and preparation. Frequently they are taken in the dark, and very often with a circle of sitters. It is rare, indeed, that they are taken in the ordinary course of business, without any preparation, or any careful development of mediums.

I.—THE PHOTOGRAPHER-MEDIUM.

It happens this year, however, that a photographer has turned up in London who, in May last, suddenly developed a faculty of taking photographs of persons which were not visible to the sitters. This photographer makes no speciality of spirit photographs. He does not even claim to take photographs of spirits. He is an ordinary photographer, carrying on busines like any one else in a small way, with a shop fronting into the main street, in which are displayed photographs which serve as specimens of his skill, and with a studio of the usual more or less humble type in the back of the premises. Nothing could be less mythical or spookical than this gentleman and his surroundings. Yet, from the 6th of May this year down to the moment of going to press, he has succeeded in obtaining, on plates, from his camera, exposed in his studio, in broad daylight, a series of psychic photographs, so far as my experience goes, absolutely unique for variety, clearness of outline, and for many other qualities which will be duly detailed when I come to describe the photographs.

So far from being proud of his gift the photographer, whom I shall call Mr. Z., has only consented to the publication of this article on condition that absolutely no information is given which will lead to his identification or the discovery of the studio in which the photographs are taken.

AN INCONVENIENT GIFT.

In this he resembles a much more eminent photographer, whose name is well known in photographic circles, who finds the gift of photographing invisibles one of the most inconvenient which man can have. It is easy to understand how awkward it is when photographing the interior of a castle or a church to find your plate all blurred with misty forms of invisible persons. Again and again the whole of a day's work has been rendered useless. And so familiar is he with the visitation that if in the morning, on exposing the first plate, he finds upon the negative a trace of a spirit form, he abandons photographing for that day, knowing that his unwelcome visitors will simply spoil plate after plate by presenting themselves where they are not wanted. The gift in this case is regarded as a family misfortune, and nothing is said about it except among intimate friends.

THE ADVANTAGE OF CLAIRVOYANCE.

But the case of Mr. Z. is not so hard, for he happens to be clairvoyant, and hence can usually see when there is an unmvited guest standing beside his sitter, and he usually can banish it. Whereas the other photographer, not being clairvoyant, has to spoil the plate before he can see whether any other beings are present excepting those which the eye can see. Mr. Z. has the advantage as a clairvoyant, and in most cases when posing his sitter he can tell whether he is to be left alone, and will often describe, before removing the cap from the camera, the pose and dress of the invisible one, whose portrait afterwards appears on the negative. Occasionally, however, even when he sees nothing, clairvoyantly or otherwise, the camera receives an impression. This is, however, not very often.

"SHADOW PICTURES."

Before proceeding further with the narrative let me say once for all that I do not dogmatise any more than Mr. Z. himself does as to the nature of the entity that appears upon the negatives. Z. is in the habit of describing them as "shadow pictures." Others may, if they like, consider them as thought images, while others will incline to the belief that they are portraits of persons, or of pictures of persons, who have at one time lived on earth, but who are now in the spirit world. Hypotheses can be discussed *ad infinitum*. It is much more profitable to simply record what happened, and how it happened, and to explain what evidence there is in support of the supposition that these are genuine, and that the whole series is not due to an elaborate system of deception.

II.—TESTS AGAINST FRAUD.

First of all as to the theory of fraud. Mr. Z. is not anxious to take what he calls "shadow pictures." On the contrary, he has over and over again refused to do so. He was most reluctant to meet me or to give me a sitting, lest through that means publicity might be given to the fact of his peculiar gift. I do not mean to say that Mr. Z., who, as I remarked, is a clairvoyant and, as I may add, a convinced spiritualist, would wish to lose the gift which he has at present. Far from it. He regards it as a rare talent which has been entrusted to him, but at the same time he feels very keenly the responsibility of his custodianship. Nor has he the least desire to make money by using it. Spirit-photographers have been known to charge heavily for sittings, whether successful or unsuccessful. Mr. Z charges nothing for any sitting, excepting what he would charge for taking an ordinary cabinet photograph of the flesh-and-blood sitter. For these photographs, which I shall reproduce here, I paid him at the regular rate of half-a-crown a sitting, and I paid him the same for the portrait upon which nothing appeared as for those which were duly adorned with psychic pictures. Again and again he has refused to take portraits when he has believed that the "shadow pictures" would appear, and so far from wishing to build up a reputation, or make a fortune by photographing spirits, his own earnest wish is that no one beyond those who already are in the secret should know anything as to who he is or where he can be found. The usual hypothesis invoked to explain fraud, namely, the love of money or the desire of notoriety, is clearly non-existent in this case.

UNINVITED SPECTRES.

Secondly, the hypothesis of fraud seems to be, if not excluded, at least, rendered more or less untenable by the fact that these pictures, as often as not, occur when he is taking a picture in the ordinary course as when he is specially photographing in the hope of obtaining a psychic picture. Often he has had to put by plates on one side and rephotograph sitters, owing to the annoying appearance of a psychic form, whose photograph was not wanted.

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In such a case it is not necessary to say he says nothing about the unexpected visitor to the sitter.

One of the portraits now in my possession, which represents the psychic figure of a girl with flowers on the left side of her head, appeared on the plate as if she were looking into the eyes of a young woman of about four or five-and-twenty, who was entirely unconscious of her spectral companion, and who had to be photographed again, for Mr. Z. did not dare show her the psychic picture. I cannot reproduce this portrait, for the obvious reason that the flesh-and-blood sitter would at once be recognised, and there would be a great to-do. One of the most interesting of the photographs taken by Mr. Z. was that of a little girl. She came in to get a shilling photograph taken. As Mr. Z. was posing her, he saw the spirit figure of a boy about her own age come and



No. 2.—An Unexpected Presence.

stand by the child (No. 2). When the photograph was taken the portrait of the boy was almost as distinct as that of the girl, and it was necessary for the girl to sit again before a portrait could be obtained free from her psychic companion. No ordinary working photographer spoils plates to no purpose, to the delay of his customers, and to his own loss and inconvenience.

Thirdly, there is the question of the ordinary precautions which can be taken against the use of previously prepared plates, or of any other of the fakes which are familiar to every photographer. Mr. Z. has not yet subjected himself to the crucial tests which would satisfy the sceptic. One difficulty with him is that he is not in the slightest degree anxious to convince other people that these forms are not fraudulent. He says he knows they are genuine, and he wishes people would leave him alone with his convictions. He does not wish to convert anybody to the belief that they are genuine. When I pressed him very strongly upon the subject he said: "Well, I don't know how far the tests which you propose would militate against the success of the photographs, but I would prefer to feel a little surer of my ground, and to know a little more of the laws governing the photographing of invisibles under the best conditions before I went on to experiment under test conditions." And that, no doubt, is reasonable enough. At the same time it is to be hoped that Mr. Z. will before long find himself in a position to accept the severest tests that may be proposed.

The only test to which I put him was that on two occasions I brought my own plates previously marked. I brought my plates to the studio, accompanied him to the dark room, and sat while he placed the slides in the camera and expose them. He then took the plates into the dark room himself alone. He said I could accompany him if I liked, but his experience was that he obtained the best results when he developed them alone. I said at once that I wanted to see the best results that he could obtain under his own conditions, afterwards I would try and see what could be done under my conditions. So I did not accompany him to the dark room on that occasion. He developed the negatives by himself and brought them out to me in about five minutes. When he did there was my plate marked with my initials, upon which were displayed unmistakably my own portrait and the portrait of a spectral figure, which he had described before the plate was exposed. The only possibility, therefore, of fake or of fraud, so far as those plates were concerned, lies in what was done in the dark room after the plates had been exposed, and before the developed negative was brought out to me. I am not a photographer, and therefore pronounce no opinion as to whether or not it is possible for a photographer to produce in a small dark room the appearance of such a psychic figure on the marked plate which had previously been exposed in taking the portrait of a living sitter. If it can be done in that time and under such conditions, then of course there is the loophole of fraud. If it cannot be done, and I confess I am very dubious as to the possibility of producing such an effect under such circumstances, then my photographs were produced under conditions which preclude fraud. But I admit that for the demonstration of a fact so apparently incredible as the existence of invisible forms of spirits which are capable of being photographed in the ordinary way, it is necessary to subject the experiments to the strictest of all possible tests.

ANOTHER CAMERA.

I may say that one simple test which I proposed was the introduction of another camera. It may be remembered that, when my boy photographed me with the Frena Kodak at the same moment that Mr. David Duguid obtained a spirit photograph, no such psychic form appeared on the film in the Frena. I took the same Frena camera to Mr. Z., and asked him to expose the Frena at the same time as he took my portrait. He was rather nervous, and said that anything that divided his attention, or distracted his mind, stood in the way of success. So that cross test did not come off.

In order to obtain the best advice upon the subject, I took council with Mr. H. Snowden Ward, the editor of the *Practical Photographer*, and asked him whether he thought any test could be contrived which would be accepted as conclusive by the unbeliever. He said that he did not believe the unbeliever would regard any test whatever as conclusive, unless the photograph of the alleged spirit was taken on marked plates exposed in her

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own camera, and developed in a dark room by an independent photographer, who had absolutely nothing whatever to do with the medium. I asked him to put into writing the conditions which he thought ought to be insisted upon, if the authenticity of these photographs were to be tested beyond a doubt. He complied with my request with the following result.

A SUGGESTED DECISIVE TEST.

In pursuance of our conversation of the 29th inst., I am prepared to attend at your convenience for the purpose of checking the alleged results obtained by the photographer mentioned, and shall be prepared to devote considerable time and patience to the matter, even though there be no result, if the following conditions are agreeable :—

1. That I am allowed to use my own apparatus and plates entirely.
2. The dark-slides will be filled with plates in my own home, and with the camera, &c., will be carried in a locked case, to and from the studio where the trials are to be made. The apparatus shall not be touched or handled by anyone but myself, and shall not leave my hands during the whole time we are in the studio.
3. The plates shall be the same make I am using regularly, or (preferably) if the photographer will tell me what plates he uses, I will come provided with the same make, purchased from the manufacturers direct.
4. I will give exposures as instructed by the photographer, but the plates shall not leave my slides until I returned home, where they shall be developed by myself.
5. The plates that I use will be marked by the plate-makers as well as myself.
6. I agree not to divulge in any way the name of the photographer, either publicly or privately, without his permission.
7. Whatever the result, or non-result, I reserve the right, entirely at my own discretion, to publish a statement of the occurrences at the experiments, for which purpose I shall take full notes. Should you propose to publish any statement in *The Review of Reviews*, or other publication of your own, within reasonable time, I would not antedate you.
8. The experiments shall be as exhaustive as possible.
9. Should the results be such that you decide to publish them as being in any way confirmative of a belief in psychic photography, I claim the right to have the experiments repeated in the presence, and with the camera of one of the under-named persons, and should similar results still be obtained, to have them again repeated before a committee of three persons nominated by the London and Provincial Photographic Association.

The persons I name, from whom to select one for first test, are :—

Philip Everitt, Secretary London and Provincial Photographic Association.
E. J. Wall, Editor *The Amateur Photographer*.
W. Ethelbert Henry, C.E., of the staff of *The Photogram*.

Of course in the case of experiments made before these persons, their undertaking not to divulge in any way the identity of the photographer would be obtained.

It was, however, no use in the initial stages of this experiment to insist upon so drastic a test. Mr. Z. said, "I make no objection afterwards. Let me get accustomed to you first, then you can bring your friend. Too many strangers disturb the conditions."

MY OWN TEST.

Mr. Z. also promised me that he would come down to my office, bringing his camera with him, and would there endeavour to obtain a portrait which had been promised me for the last three years, whenever I could find a good materializing medium. That, to my mind, would be much the best test of the reality of these psychic portraits. If Mr. Z. can obtain a portrait by exposing a sensitive plate in a dark room, without using any flash or artificial light, a recognisable portrait of one who has long been dead, who has never been seen by the photographer, who, moreover, has had no opportunity of gaining access to any portraits taken during lifetime, I think it would be evidence that would convince even the prince of sceptics himself. That evidence would not be dependent upon marked plates, double exposures, or any other tricks by which fraudulent psychic portraits are produced. For that, however, we have still to wait.

Having said so much by way of preface, which I hope will disarm those persons who, without reading anything I say, assert that I am dogmatizing the subject, or that I regard the experiments as conclusive, I will now proceed to narrate as briefly and succinctly as possible all that is known concerning Mr. Z. and his gift.

III.—SITTINGS WITH MR. EVANS.

Mr. Z. is a married man on the shady side of sixty. Being naturally clairvoyant he has always had an interest in Spiritualism, and, during last winter, he attended several materializing séances with Mr. Goddard. The possibility of photographing spirits was often discussed with him by his friends. He thought it ought to be done. He frequently tried, but had always failed. At this circle, which met at Mr. Goddard's for materialization, was one Mr. J. H. Evans, a person who was also strongly mediumistic and a convinced spiritualist. On the 5th of May, Miss McCready was giving clairvoyant descriptions of spirits standing besides sitters in a public assembly. Mr. Evans attended, and was conscious, by the hearing of raps immediately behind him, that, as he put it, some of his spirit friends were with him. Miss McCready, however, in describing what she saw, consumed so much time in describing other spirits, that the meeting closed before it came to be Mr. Evans' turn, and he went away, thinking he would go again and learn who it was that was with him. Mr. Evans is a man of very strong domestic affections, is passionately attached to his relatives, and especially to the memory of his little children who died in infancy, and to a niece Katie, who has been on the other side for some years. One of his sons is in India, and it occurred to Mr. Evans, on the Monday after Miss McCready's delineations, that he would like to send his boy a portrait of himself. There was no connection in his mind between Miss McCready and the desire to send the portrait.

HOW IT ALL BEGAN.

He went to Mr. Z.'s shop and said he wished to sit for his portrait. He wanted to have two taken. One with his hat on, the other with the hat off. This was on the 6th of May, 1895. Mr. Z. posed Mr. Evans, with his hat on for his first portrait, which showed him alone, but when developing the second negative to see if the likeness was good, he discovered, to his amazement, that a female figure was standing in front of the sitter, holding a bunch of flowers in her right hand. Bringing out the plate to Mr. Evans, the latter was startled to find in the figure a portrait of his niece Katie (No. 3). That was the beginning of it all. Mr. Z.'s first impulse was to say, "Don't tell anybody about it, for So-and-so, across the street" naming a photographer "will be so jealous if he finds that this has actually happened now." Mr. Evans was much impressed, and it was not long before he induced Mr. Z. to allow him another sitting. From that time on a great number of forms were taken. Some with Mr. Evans, others with personal friends, some

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with entire strangers. A collection of twenty or thirty of them are now lying before me. As to the photographs taken with Mr. Evans, I cannot do better than leave him to speak for himself, reproducing now and then a photograph to illustrate his point.

"It was on May 6th, 1895, that I obtained the first photograph of my niece Katie. On July 9th, 1894, I had of a child who I believed to be my son Ernest, who died in 1880, the same year in which he was born. I obtained portraits of my two boys (No. 4), both of whom passed on in infancy, at the time I was sitting with Mr. Goddard. One of the poor little chaps was burned and died from his injuries, and over his head we can see the fire flakes. I obtained another portrait of a lady, but not a relative,



No. 3.—Katie, Niece of Mr. Evans (sitter). Taken May 6, 1895.



No. 4.—Two Sons of Mr. Evans. Sitters—Mr. Evans and Mr. Goddard.

gone, by her influence, to hear the cantata of the 'Rose Maiden.' Twelve months afterwards, on the very day, July 9th, 1895, I sat with Mr. Z, for a photograph, and to my surprise I obtained a photograph of my niece, Katie, clad in light drapery, crowned with roses. In short, she is made up as a 'Rose Maiden,' as if to remind me of the anniversary of my visit to the cantata. Some time afterwards I obtained a photograph of a bearded gentleman, who, I was informed, was the spirit of my great grandfather who died in the eighteenth century. The portrait, however, was not recognisable, but Mr. Z. was told that it was he. Katie, who first appeared in May, and again in July, had a sister, Maggie, who died in 1872, when she was one month old. At a subsequent sitting I received a portrait of her, not as she was but as she is. It is a tall, white, draped figure, with a shawl passing over the head and fastened under the chin, standing in front of the sitter, whose knee shows distinctly through the drapery. Sometime afterwards I obtained a portrait, somewhat blurred owing to long exposure, the psychic sitters having moved, who was dressed as a bride. The peculiarity of this picture was that she entirely obscured me. When you look you can only see the position of my arm behind the bride's veil."

All these portraits, however, were named and more or less identified, although, of course, the difficulty of identifying the child of one when she reappears as the woman of three-and-twenty is apparent, to say the least. There is, however, a certain family resemblance between the girl of one year old reappearing as twenty-three, and her sister who had died in her teens. Mr. Evans is quite satisfied as to the identity of the persons whose pictures appear in the photograph. He says that the best pictures are taken on the anniversary of the death-day of the subject. He is a very affectionate father, and has always made it a practice to carefully attend the graves of his dead, decorating them with flowers, and visiting them on birthdays, and so keeping up the connection between himself and those who have passed over to the other side.

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Besides the portraits of relatives, Mr. Evans has obtained several other pictures. He has, for instance, obtained several portraits of a coloured child with a pearl necklace, which appears in the portrait reproduced on another page (No. 6). There seems to be no connection between him and Mr. Evans, nor does the latter know why he should appear upon his negative. A series of three pictures show Mr. Evans attended, first by a coloured man in a kind of military uniform; in the second, by an Indian girl draped in white. A curious coincidence about the coloured soldier is that it was taken the day after Mr. Evans had received a military photograph from his son who is at present serving in the British Army in India. But why the portrait of a sepoy or of an ayah should be photographed with Mr Evans simply because his mind had been turned to India by his letter and photo from his son, is one of those mysteries for which no explanation can be given.

IV.—SITTINGS WITH MR. GODDARD.

Mr. Goddard, the materialising medium, has a series of three photographs taken by Mr. Z., which are very interesting. Mr. Goddard has, as his control, an intelligence which he calls George, and upon one occasion he asked George if he would come and be photographed. After some demur, George consented, and Mr. Goddard came round to Mr. Z.'s studio, and three photographs, now before me, were the result. They represent a spirit in three stages. In the first, it appears full length, an elderly and somewhat venerable figure standing on Mr. Goddard's left hand. In the next, the lower half of the figure has disappeared as if it had sunk into the floor. The last stage of dematerialisation shows nothing excepting a vapoury mass of white upon the ground where the spirit has disappeared. This spirit in three stages is interesting, and stands by itself in the series of some two-score psychic pictures which are before me as I write. Mr. Goddard, it might be mentioned, sat with Mr. Evans when the two boys were photographed. (No. 4).

V.—SITTINGS WITH MR. NASH.

Mr. Barrington Nash, a well-known writer on art, in reply to my request to give me the result of his experiences in spirit-photography with Mr. Z., writes: "I state the facts simply as they occurred, not from any desire to raise a controversy with those, who deny the actuality of the phenomena; let them investigate for themselves, and deduce their own conclusions. I first became acquainted with Mr. Z. some two years ago, and we had one or two sittings for the purpose of obtaining the portrait of one in spirit life who had promised that he would show himself to me in this manner, but we utterly failed to get anything but ordinary results.

I met Mr. Evans at the residence of a well-known clairvoyant, last June, and was very much interested in some beautiful spirit photographs he had with him. I was delighted to hear that they were recently obtained in conjunction with Mr. Z. Finding that Mr. Evans was very enthusiastic in matters appertaining to historical personages, I proposed that we should have a sitting together with Mr. Z.

On the Saturday following we met by appointment at the studio of Mr. Z. No test conditions were enforced, as we were equally convinced of each other's *bona fides*. The development of the first plate exposed revealed the form of a very beautiful woman; being slightly clairvoyant myself I was conscious at the time of the presence of some one, by observing a large luminous pillar of cloud, without being able to distinguish features or form. This same figure appears on a plate by the side of Mr. Evans (No. 5), but much more clearly defined than on mine, and with some variations in the drapery. The second plate delineates very realistically the person in Spirit robes of a life-long friend of Mrs. Nash's, but we have not ascertained up to the present whether she has yet passed on.

Mr. Evans has received information from the unseen that the form presented on the plate first referred to, and which also shows on one of his plates, is the psychic projection of Amy Robsart, but so far I have not been able



No. 5.—"Amy Robsart." Sitter—Mr. Evans. Same Figure appears with Mr. Nash.

to trace, for the purpose of analogy, any contemporary portrait of this ill-fated lady.

Some time since I, however, succeeded in purchasing one or two relics, amongst them the keys of Cumnor Place, where the unfortunate Amy was done to death. Desirous of testing the accuracy of the statement respecting the keys, I took the first opportunity of placing them in the hands of a trance clairvoyant.

Those present at the séance witnessed a very peculiar and convincing phase of mediumship, viz., transfiguration. The sensitive, who is rather below the medium height, upraising herself, appeared to be much above her usual stature, an Elizabethan V-shaped ruff, was distinguishable, disclosing a beautifully formed throat of dazzling whiteness, a fair face, expressive of sadness, with auburn hair loosely curled, surmounted by a small pointed cap.

Holding the keys, she told us many interesting incidents connected with her earth-life and its sad termination, which have also been corroborated by messages in direct writing obtained without human contact in my own house.

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The above will, I hope, be quite sufficient to convince readers of BORDERLAND why Amy Robsart should give me her psychic presentment.

At a subsequent sitting with Mr. Z., on emerging from the dark room, where he had been to place the sensitised plate in the dark slide, he started and said, "Why, I have cut my hands with the glass; see, they are blood-stained." I remarked that it was quite imperceptible to me, and said that it must appear to him clairvoyantly, to which he rejoined that it might be the suggestion of a spirit who had left this earth by violence. He then described, as standing beside my chair, the form of a lady in Elizabethan costume, and on developing the plate we found the form, as described by Mr. Z., impressed on the negative. The same configuration appeared on the next plate, exposed to myself. I imagined that this was also a portrait of Amy Robsart, but at a public circle within the next three days, and before we had seen the proofs of the plates, the sensitive then being controlled by "Sunflower," a very reliable and not-to-be-prompted little intelligence, informed me that there was a very beautiful spirit of a lady present, who wished to speak to me, and that her name was "Mary Scot." I was puzzling over the name, and wondering who it was, when I was addressed in the following words, "I have been permitted to fulfil a long-given promise in presenting you with my portrait, and for a special purpose, of which I have already told you. It is not so good as I should wish, but I will try and improve upon it next time. Fare thee well. I am Mary."

This psychic photograph does not bear the slightest resemblance to the numerous 'Clouets,' 'Zuccheros,' 'Hilliards,' &c.

Thus far Mr. Nash.

I hope that no reader will assume that I am taking for granted that these portraits are the authentic portraits of Amy Robsart or Mary Queen of Scots. It is obvious by this time that even if the invisible intelligence or spirit of a deceased person is present it can only be photographed by materialising a picture of itself as it was for purposes of identification. The photograph does not seem in any case to be a direct photograph of the spirit itself, but rather the photograph of a manufactured article which the invisible intelligence prepares for the purpose of impressing the sensitive plate.

VI.—MISCELLANEOUS SITTERS.

One of the most remarkable psychic photographs taken by Mr. Z. was that in which the sitter was an officer who had served in India. Upon the picture there appears a turbaned portrait of his old servant whom he left behind him, and whose sudden apparition on the negative startled him not a little.

On the 26th of September I met at Mr. Z.'s studio a lady who is a spiritualist, and who obtained a curious psychic figure upon her plate. It was apparently a female, but the head was covered entirely with a black veil, through which it was impossible even to see the face. The boy's photograph, of which I have already spoken, which came when the little girl was sitting for a carte de visite portrait, is produced as No. 2. Another picture of the same character, although, in this case, the psychic figure is that of an adult female, has never been identified, for the obvious reason that the photographer was afraid to tell his customer of the apparition which stood fronting her on the plate.

Mrs. Wedgwood, who was the first to bring me information as to the gift of Mr. Z., obtained, on the 22nd of July, 1895, the psychic figure of a tall lady with the white fillet across her dark hair. Mrs. Wedgwood and her friend also obtained a very good portrait of Mr. Z.'s control, Philemon, who appeared carrying in his hand a staff. The same portrait also appears, but facing the other way, when Mr. Wallace was the sitter.

Among the miscellaneous groups the photographs of the little coloured boy with the pearl necklace were most extraordinary. There are four or five of them. I reproduce one of them, No. 6. All the others are unmis-



No. 6.—Coloured Boy dressed in table cloth.

takably portraits of the same child, but posed differently. Sometimes he is laughing, while at others he is rolling his eyes as if in fear. The double pearl necklace is round his chin, or again it is around his brow. Whenever that child manifests the photographer always removes the tablecloth from the table that usually stands by the side of the sitter, as invariably the portrait of the child appears wearing the tablecloth as a kind of cloak. This is the only psychic picture in which the tablecloth, which at the time the plate is exposed is usually lying in a heap in the corner, reappears as part of the apparel of the invisible sitter. How this is done, why it is done, whether on the hypothesis of fraud or anything else, I don't know.

VII.—MY PERSONAL EXPERIENCE.

I have had several sittings with Mr. Z. Mr. Z. was at first very reluctant to meet me, but he informed me that his control told him I would write to him, and that he had to consent to a sitting. He was very nervous, and

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said that he would much prefer I did not sit, but ultimately he consented, and said that he would take two pictures.

MY FIRST SITTING.

He asked me if I would mark my plates, I said that, in the first instance, as a preliminary sitting, he could use his own plates, as I was not a photographer, and I hoped after he got used to me he would let me bring my own camera and plates and provide for genuine tests. The first photograph procured proved to be one of Philemon. He was clad in drapery, and wore a turban, and was apparently handing me a roll of paper. Mr. Z. described his appearance and his attitude just before exposing the plate. I saw nothing. We were alone, he and I in the studio. There is nothing special about Philemon's picture, excepting that it is almost exactly identical with one previously obtained by Mr. Evans. There is a change in what is worn on the head. That is all. Otherwise the figures might have been photographed from the same mould.

A PHOTOGRAPHIC MYSTERY.

The second picture is much more remarkable. I wanted very much to obtain the photograph of Julia. Julia herself was very keen about it, and had promised to do her best to be photographed. Mr. Z. told me that he could distinctly see a lady present and she was coming to stand on my left-hand side. He gave me no description of her but said she wanted him to put a pedestal in front of her together with a pot of ferns. This he did. The pedestal is of wood and stands about three feet high. Its foot stood on the ground side by side with the chair in which I was sitting. The flower jar was put on the pedestal and behind the pedestal there hung the ordinary double screen or curtain which you will find in most photographic studios. That is to say, the curtain which is figured with flowers and a staircase was behind a perfectly plain curtain which dropped over the figured one, but did not quite come to the ground. The bottom of the two sheets show distinctly on the photographs. I am particular about mentioning this for reasons that will appear presently. After placing the pedestal Mr. Z. said, "I am going to go quite through this lady, as she is like a cloud or mist." So saying he came around the pedestal, and, standing behind it, shifted the jar so that it would not interfere with the face of the shadow or spirit. He then went back to the camera and exposed the plate in the usual way. I was sitting beside the pedestal and saw nothing by me but the pedestal and the plant in the pot. But when the negative came to be developed there was visible that which can be seen in No. 7. There stood the shadowy form of a lady visible behind the pedestal and the curtains exactly as he had described. The hand of the figure was resting on the side of the pedestal, a circumstance which the photographer had also mentioned. But the oddest thing about it was that the picture shows through the pedestal the bottom of the double curtain, which I have already mentioned, and through the centre of the pedestal there is plainly visible a small rent which had been made in the curtain immediately behind it!

On showing this to practical photographers they say that they are at a loss to explain how such a phenomenon could possibly occur. I am absolutely certain the pedestal was there. It was solid and about twelve inches in diameter. No human eye could see through it the hole in the curtain behind it, nor the bottom of the two curtains. Yet the camera photographed through it as if ignoring the very existence of the bottom of the pedestal. The photograph is reproduced No. 7, and the curious can see for themselves what I have been trying to describe.

In order to enable the reader to understand exactly the nature of this phenomenon, after writing the above I went again to the studio and sat as nearly as I could remember in the same position as when the portrait of the lady with the ferns was taken. The camera was in the same place, the pedestal was put just behind the chair in which I was sitting, and was in direct line with the hole in the curtain and the lens of the camera. The jar of ferns was then placed as it had stood before. I am perfectly certain the pedestal stood just where it did. It may, of course, have been an inch or two to the right or left, or it may have been a couple of inches nearer to the curtain or farther away. It was fixed on the previous occasion by the photographer, who passed round and stood in the centre of the shadow form while he adjusted the flower-jar to suit her convenience. I remember particularly his turning the jar around, saying she was not pleased with it as it at first stood, as the leaves of the ferns obscured her face. So far as I could see, the scene presented to the camera on the second occasion was as nearly as possible identical with that which was photographed on my first visit. But, comparing the two photographs, this extraordinary result is manifest. The pedestal on which the plant jar was standing in the latter picture comes out clear and distinct, standing some inches higher than the chair on which I was sitting. It also entirely obscures the curtain in the background for its whole length from the floor to the plant jar. Compare this with the way in which the pedestal appears in the psychic picture. The pedestal, instead of being higher than the chair, is several inches lower, and the top of the jar is on a level with my arm. Not only so, but the pedestal itself has become transparent, so that the hole behind it is quite visible; instead of standing down to the ground, it ends where the double fold of the curtain is seen through it. How this was achieved I do not know.

OTHER PECULIARITIES OF THE PICTURE.

This photograph differs from all the rest of those that were taken with me, in that the figure is not in white, but is photographed as if it were an ordinary person. Some of the photographs taken by Mr. Z. have the same appearance, notably that of the Indian servant with the colonel, which had nothing spectral about it. Note also that the wrist of the psychic figure wearing a bracelet is distinctly visible through the sleeve of my left arm.

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LATENT AND PSYCHIC FACES.

Further, on looking at the photograph print, there is visible what does not appear in the block, another psychic figure to the left of the lady. It is apparently that of a rather good-looking man with a slight moustache and a somewhat prominent nose, who stands looking down at her.

The occurrence of psychic faces of this kind in photographs is much more common than people think. They are frequently invisible in the negative, but come out in the printing. One very remarkable case was recently brought to my attention, in which three photographs were produced, one being taken in Buffalo, one in Dublin, and another in London, in which three different sitters sat at



No. 7.—Lady with Pedestal turned spectral and small, with Ferns enlarged.

three different times, upon all three there appears a small psychic face, which, upon being shown to an experienced photographer, was pronounced to be the same in each. This might, of course, be due to some flaw in the plates used by the three different photographers—but the probabilities are enormously against it. But it would be well if a little more attention were paid to photographs, especially those which have been taken under psychic influences.

MY THIRD PLATE.

After this second picture was taken—I am speaking of my second picture of my first sitting—Mr. Z. said that he could see the form of an elderly gentleman, but the power was failing, and he did not feel at all certain that he

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could obtain his portrait. But he continued the work, and as a result we had the head of an elderly gentleman, closely shaven, with apparently a white collar. The rest of the body was not perceptible. The same face has appeared on other negatives obtained in the same studio. After obtaining this photograph, Mr. Z. said the power was gone, and he could photograph no more. After the first plate was developed, I asked Julia if the portrait was that of any of her friends. She said "No." She had hoped to have made herself visible, or rather the thought form in which she had hoped to manifest herself, but, finding she could not do it, she had secured the mould of a lady who was present, and it was her portrait of this lady which had appeared behind the flower jar. Both the



No. 8.—Photograph of Pedestal and Fern Jar, standing in the same position as in No. 7.

lady and the old gentleman were unknown to me. Nor did Julia give me their names. That was all I obtained at that sitting.

MY SECOND SITTING.

About a week after I went again, taking with me four plates that were marked in the corners with my son's initials. I also took with me a Frena kodak, in the hope that I might be able to obtain a photograph on my own film simultaneously with the psychic picture obtained in the half plate in Mr. Z.'s camera. In this hope I was disappointed. Mr. Z. did not know how to work the

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kodak, and he said anything which detracted his attention from his own camera tended to impair the success of the sitting. I did, however, obtain one exposure, but with what result I do not know, for immediately afterwards the Frena departed with my boy for South Africa, before I had time to ascertain what had happened. Mr. Z. took my plates, and I accompanied him into the dark room. He untied the parcel and placed the two plates in the dark slide, and then came out with me, focussed the camera, and inserted the plate in the usual way. I may say that before beginning he told me he had received a communication from his guide, Philemon, the previous evening. Philemon had told him I would obtain two psychic pictures, one the portrait of an Arabian chief whom he named, and the other would be the portrait of the Lake Maiden. Who the Lake Maiden was he could not tell me. There was another person, also of Eastern origin, whose name had been given as one that would appear. But Mr. Z. was afterwards told that the third portrait would not be obtained. Mr. Z. knew nothing about the Arab or the Lake Maiden. He had not seen them. All that he knew about them was that their portraits would appear at the next sitting. On



No. 9.—Arab Chief.

the first marked plate I obtained a portrait of a person who might be an oriental, clad in white drapery with a white cloth over his head, No. 9. I saw nothing, although the figure was clearly quite visible to Mr. Z., while he was focussing the instrument. Who this excellent Eastern may be I do not know, nor have I seen or heard anything about him since.

After this picture was taken, and before it was developed,



No. 10:—The Lake Maiden.

an intruder was announced from the outside world, in the shape of a young woman, who wished to have her portrait taken. I offered to give way, but Mr. Z. said he must take the two before the sitter could be introduced.

This time a portrait came of a lady, No. 10, who I was told was the Lake Maiden. Mr. Z. said that he had also seen her when the picture was being taken. He saw her standing beside me just as she appeared on the negative. Mr. Z. took the plates after exposure into his dark room, where I did not accompany him. It is a little room, with barely room for two persons. No other living person that I could see was in the dark room. In a very few minutes Mr. Z. reappeared with my two marked plates, on which were plainly developed my own portrait, and side by side the two spectral figures, Nos. 9 and 10.

The sitting was then interrupted for the sake of photographing the customer. Mr. Z. remarked to me, as he was posing her, that there was a spirit form standing beside her, which it would be necessary to banish, otherwise the plate would be spoilt. He made an almost

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imperceptible pass with his hand, but he took no other method to remove the unwanted visitor. Then the picture was taken in the ordinary course. After the sitter had gone, I wanted to try again with the two marked plates, but Mr. Z. said he could see nothing. He was afraid that the intrusion had spoiled the conditions, and we should get nothing. I begged him to try again, anyway, as it might be possible that the camera could see something which he could not see, especially as Julia had expressed a strong belief that she would be able to obtain her own portrait, and she said she would be photographed with her hand upon my head. Mr. Z. said he could see no shadow picture, as he calls them, or spirit form at all. But, in deference to my request, he exposed the third plate. The result was peculiar, and is shown in No. 11.



No. 11.—Latent Psychic Figure, with several faces on the folds of drapery.

When the negative was developed there was nothing visible excepting two slight streaks of light on the left-hand side of the picture. But when Mr. Z. made a print from this picture, a tall spectral figure of commanding appearance was distinctly visible. And, what was still more remarkable, when the print was examined closely, there were found to be at least four or five other psychic faces more or less plainly discernible in the folds of the drapery. Mr. Z. himself did not notice this. He simply noticed that there was what he called a band of light, but he did not notice the faces. But when they were pointed out to him he admitted them to exist. Who they are, or who they profess to be, I cannot say. A curious thing about this was that when I got the plate, and my boy took a print at home, the faces do not appear on his print. I will get someone else to make a print from the negative and see what result follows.

I then sat again to use up my four plates. On this occasion nothing was obtained on the plate or the print, so I left.

MY THIRD SITTING.

I had a third sitting with Mr. Evans. I obtained a pack of marked plates from Mr. Snowden Ward, as I could not obtain a camera of my own, nor could I at the last moment borrow one, so I was compelled to content myself again with simply allowing Mr. Z. to handle the marked plates. He told me that the previous night he had seen a female form of great lustre, which he had not seen before. She had a wreath in her hand, but what she intended to do with it, or for whom she destined it, he could not say. He said he hoped that she might come again, but that was a matter beyond his control. Before I sat this time I pinned my handkerchief on to the curtain in the background, so that it hung down to my left elbow. Mr. Z. announced that Philemon had come with his staff, and would be photographed first. The form of Philemon who, on this occasion, was without his turban, is identical with that which appeared on the photograph obtained by Mr. Wallace. The psychic form appears to have been standing in front of me, and my face comes out through his shoulder. His rod is distinctly visible across my right hand. The white handkerchief pinned on the curtain behind comes out, of course, very distinctly, somewhat obscuring the pale and shadowy form of the invisible presence. This picture contains no feature throwing light on the question, and, moreover, as the face would probably not be visible when printed from the electro block, I have not reproduced it as one of the illustrations.

I then sat again. Mr. Z. laid a small cross with a ribbon on the table. Why, I do not know. I hung a piece of string across the background and suspended my handkerchief, believing that the unexpected variation of the background might afford a means of detecting any attempt to juggle with the plates. Mr. Z. said he could see a female form which he had seen before. He then exposed the plate, and on removing it from the camera said, if I would sit still he thought the next picture I got would astonish me, as the lady with the wreath was there again. He then took the third marked plate, and exposed it with the result shown in the illustration No. 1. The features are the same as those which had appeared in the picture taken immediately before, but the pose of the figure was different, and the wreath, of course, was additional. Who the lady may be and what she meant to indicate by the wreath I do not know. All that I can say

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is, that upon my own marked plate, which I had handed to Mr. Z., and which he had had no opportunity of manipulating or touching, excepting for the few minutes he was in the dark-room, there was produced in a very few minutes my own portrait and quite distinct and clear, this figure with a laurel wreath. I induced him to try again, but the result was an entire failure. Nothing appeared on the fourth plate; not even a latent psychic face can be discovered upon the photograph.

VIII.—SITTINGS WITH MR. GLENDINNING.

On the Saturday following Mr. Glendinning, the author of "The Veil Lifted," took his own plates to the studio. He opened the parcel of plates in the dark-room, and placed them himself in the dark slide. Mr. Z., seeing that Mr. Glendinning had some knowledge of photography, offered to take the place of the sitter, and to allow Mr. Glendinning to take the portrait himself. Mr. Glendinning preferred, however, to sit, and to leave Mr. Z. to manipulate the plates himself. Mr. Z.'s offer was made in all good faith, and it is to be regretted that Mr. Glendinning did not feel disposed to accept the offer, which would have been conclusive evidence so far as he was concerned. As the result of this sitting, Mr. Glendinning obtained two psychic figures on his plates. They were both of the same person, clad in the same way and identical with the figure which had appeared twice at my last sitting—the lady with the wreath we may call her, although in Mr. Glendinning's picture she has no wreath. In his first she posed almost exactly as in the first that I obtained, although there is a slight difference in the drapery and in the pose of her arm. In the second the change is greater. The left arm is raised almost to the head, whilst the right hand is laid upon Mr. Glendinning. An attempt to secure a third picture failed. Only a strange elbow of light immediately behind Mr. Glendinning appeared on the negative.

IX.—WHAT MR. TRAILL TAYLOR SAYS.

Mr. Traill Taylor called at the office just before his departure for Florida. He examined the photographs taken by Mr. Z. with much interest, and with the keen eye of an expert. He said that no photographer, even if he had a day to do them, and confederates, could have produced these psychic figures on the marked plates, which, it will be remembered, were developed in a few minutes after their exposure. As to how the pedestal was photographed smaller, while the former were, at the same moment, photographed larger, he said he could not possibly even offer an hypothesis. It was utterly inexplicable, from the point of view of the photographic expert. And Mr. Traill Taylor, as editor of the *British Journal of Photography*, is about the best expert available.

X.—ANOTHER SPIRIT PHOTOGRAPH.

Mr. Wooster, of Bridgeport, Connecticut, brought me this last quarter a very curious psychic photograph. It is an ordinary kodak view of a wooden house in Danville, West Virginia. When the negative was developed and a final taken, the portrait of a son who had recently d[ied] was distinctly visible in the doorway immediately beh[ind] his sister's figure. The portrait is very small, not an eigh[th] of an inch long, but it is said to be an unmistakable like[ness]. The occurrence has made no small sensation in the district, and photographic experts are at a loss to account for the apparition.

XI. JULIA'S EXPLANATION.

After these photographs were taken, I asked "Julia" what she had to say on the subject. The following explanation was written by my hand automatically, answering, as will be seen, questions occurring to my mind as I wrote. However we account for the automatic movement of my pen, even if we fall back upon the theory of the subconscious self, as the sole source and origin of all automatic messages, the communication seems to be very much to the point.

FROM "JULIA."

About these photographs. You have almost succeeded. But you have not got my portrait yet. You see these portraits are pictures of pictures which we make, and you have not got mine yet, and I don't think you will, for a season. But when you sit in the office I hope I also may be of the party.

You don't know the people. They are, all of them, pictures of real people. But they are only pictures of pictures. The real spirit to whom they belong may, or may not, be present. They may leave their picture without their spirit. Usually they are present in spirit. But the spirit is not the thing photographed. That is only the picture which the spirit makes. There is no difficulty in that. The Double makes itself manifest in the same way. The picture or bodily mould which appears in the photograph is only a shape created by thought or the mind for the sake of showing the identity. The spoken word is not the thought but the vesture of the thought; the article by which it is made manifest. So these forms are the vesture or garment in which the spirit must incarnate itself for a time to make itself manifest. But the spirit, although within it, or speaking through it, is not the body any more than your coat is your soul.

No; mere thought-forms that are thrown off by the mind without incarnation make no impression on the plate. No; your thought cannot be photographed. But if you use your thought to create a picture, and you present that picture in its materialised shape before the camera, it can be photographed.

Yes; thought can materialise for the purposes of the camera the landscape you have seen and pictures you have admired. The whole process is akin to photography. In that case your thought can develop the invisible memory into a materialised picture sufficiently solid to be photographed exactly as the chemical develops a negative.

What you call the astral light I cannot exactly describe. It is what I should describe as the thought-substance of the universe.

I am afraid that is not clear, and I may have used

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wrong terms. But there is around us all the material, if I may so call it, of the universal mind. There is nothing done or said or thought that cannot be found there. To ordinary mortals it is invisible. All its records are written, as it were, with invisible ink. But there are some whose eyes are open, and others can see and read and hear. The pictures in the astral light, as you can call it if you will, are capable of being materialised so as to be visible on this plane. You can do this occasionally in crystal-gazing. And you can also do the same thing by another process in this spirit photography.

The analogy between the pictures in the crystal and the pictures made for photography is, to put it broadly, the difference between pictures reflected in a mirror and pictures fixed on an undeveloped negative. To prepare the picture for the camera takes time, and it is impossible under ordinary conditions. What is wanted is some life element or aura, as you call it, which we can use to give visible or material body to the invisible—even to the camera—thought creation. That we have in Mr. Z.

I think it is more common than you imagine. To carry out the analogy—he, or some such medium, is as essential as the chemical that develops the negative in ordinary photography. The operation is different. But no chemical, no picture; no medium, no photograph. We cannot get an unlimited supply of this element from any medium. To get the best results you should never let the medium sit for more than for three photographs consecutively. Afterwards let him go out into the sunlight and open air. These will speedily make him well and whole again. But we take it out of him, and he would feel ill if he persisted.

No; you are going on very well. I think that you would find no difficulty, whatever camera you used. The essential thing is that we should have the matter from the medium, with which to materialise the thought-picture, sufficient to make it visible to the camera.

As a rule we use the old moulds, but we may vary them from time to time. The old mould is easier to work with.

XII.—HOW FAR HAVE WE GOT NOW?

So far Julia. From this it would appear that the hope often expressed in these columns that it might be possible by the means of photography to prove the existence, *and the identity*, of spirit-presences is not likely to be fulfilled. According to Julia's explanation of the way in which psychic photographs are produced, the photographing of a spirit portrait no more proves the spirit to be present than the reproduction of the photograph of the Queen proves that Her Majesty was present in the studio where the copy was made. Equally obvious it is that the production of an exact likeness of a friend long since deceased by means of spirit photography can no longer be accepted as a proof that the spirit present is identical with the person photographed. For if Julia be correct, and, as I have said, her account certainly seems to fit the facts that are beyond dispute better than any which I have seen heretofore, it is possible for one spirit to use the thought-picture of another spirit who may not be present, and who has no interest or connection with the sitter. In other words, spirit photography, instead of being, as some of us hoped, an effective check upon spirit personation, and the guarantee of spirit identity, really increases the difficulty of checking personation and identifying the persons communicating. For just as any spirit can give any name, so it would seem any spirit may present to the camera the thought-picture of any other person, living or dead, or even the copy of a landscape, or of a photograph.

How then does spirit photography help us?

First, in affording proof of the existence of spirit agency other than that which is visible to the naked eye. Granting that the production of a psychic photograph only proves that there is an invisible something to be photographed which can affect the sensitive plate in the camera, that, itself, is a long step in advance. For if thought pictures, when materialised sufficiently by the stiffening matter supplied from the body of the medium, can be photographed under certain ill-defined, but practically ascertained, conditions, it is possible, by patient examination and inquiry, we may discover some agent other than the medium, it may be a chemical or other inorganic matter which will enable us to photograph thought pictures or spirit forms at will. That agent or medium is still to seek.

Secondly, if an invisible entity presents the invisible portrait of a deceased friend to the camera, while it is no more evidence that the friend is present than the presentation of my photograph to the Mikado would prove that I was in Japan; it would be at least a step further in the establishment of a link, however slight, between the communicating entity and the friends in question. For it would prove that the communicating intelligence, did, at least know enough of the friend to be in possession of his portrait. Of course, it does not carry us very far, but in those things, as in identifying strangers on this earth, we must proceed step by step.

Thirdly, in this process it is obvious that we must avail ourselves at every turn of the help and suggestions of the communicating intelligences—call it, our own subconsciousness, if you will. Whatever it is, that unnamed intelligence, of which I am not physically conscious, has got ideas and knowledge which I have not. He, or it, is far from being master of the subject. If my will could have arranged it, if my own thought-picture could have been photographed, nay, if even my subconscious self, or the spirit which that subconscious self recognises, could have had its way, I should have had a portrait, not of Arabian chiefs and Lake Maidens, and Philemons, none of whom have anything to do with me, and were in no way an emanation from my mind, but of Julia herself. Her image, as she was in life, is present to me. But neither my thought nor her help at any of these three sittings were able to secure her photograph. Spirits appear to be no more able to help us to a spirit photograph until they have the thought-mould ready, and the medium accessible,

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than a photographer can produce a print unless he has a negative and sensitised sheet on which to transfer it.

The experiments with Mr. Z. are the most interesting of the kind in which I have ever taken part, and if Mr. Z.'s health and good will last, I hope in next number to report further progress.

A THEORY OF APPARITIONAL FORMS.

QUESTOR VITÆ contributes to the supplement of *Light*, October 6th, the first part of a long paper on "Apparitional Thought Transference," in which he says some things that bear directly upon "Julia's" assertion that we photograph not the spirits themselves but the pictures which they make of themselves in thought moulds as it were for the purpose of the photographer.

"Questor Vitæ" says:—

First let me point out that when a so-called double or astral form of an embodied person is seen, it is admitted that the person whose apparitional form appears, does not leave the locality he occupies. The apparitional form transcends space or is transferred through space, while the real individual, or original of the apparition, remains in unaltered locality. The apparitional forms seen by sensitives are temporary representative forms projected to the subliminal earth sphere, or subliminal embodied mental plane, by spirits who themselves occupy inner spheres, and who do not leave their own state or sphere, while their thought-forms transcend space; as occurs in the same process when it takes place in connection with embodied spirits. It is now a well-attested fact that such forms are built up from a mere speck or focal point, which, presumably, must be of a somewhat similar character to that from which permanent human forms are evolved. The embryonic stages appear to occur within an artificial matrix of luminous, cloudy substance.

These apparitions may, however, be projected further out, into this sense-related plane, when they become what are termed materialisations.

The fact that the life-germ, constituting the noumenal basis from which a materialisation is built up, has to be projected *through* an embodied spirit to reach this external plane, and remains connected with the medium by a life-ray, or circuit, has led to the supposition of personation. It is this permanent connecting life-circuit, relating the apparition with the medium, which causes the phenomenon called repercussion, and transfers or communicates injuries or shocks inflicted on the apparition to the medium.

But the more material and densified is the presentation, the more the consciousness of the noumenal germ is obscured, and the less is the power of the apparition to distinguish itself from its original or principal, or to recognise its connection therewith. Such a form then appeals to itself as a person among persons, like those by whom it is surrounded. It then can only reflect the consciousness of the audience present, whose conditions (life substances) it has taken on. The consciousness of its connection with its original being obscured, it can tell nothing with regard to the inner states occupied by its original spirit, nor with regard to the experiences thereof. And this is but in accord with the conditions occurring in normal gestation and birth, in which the noumenal-germ, or embryonic self, loses consciousness of the prior states it occupied in the descending circuit. It would indeed appear, I submit, that it is in the study of hypnotic phenomena *by subliminal perception* that the ultimate explanation of spiritual phenomena may be found.

"PSYCHOPLASM."

ONE of my correspondents in the United States sends me a copy of the New York *Sun* for August 18th, which contains an article on spirit pictures. After describing cases in which spirit photographs have been taken, the writer says:—

The connection between magnetic and spiritualistic phenomena has long been claimed. The photographer, the mediums say, has as guide, philosopher, and friend, a spirit-artist whose part it is to gather from the atmosphere certain rare and fine semi-luminous particles, of which he shapes a mask of the spirit sitter, much as a sculptor models in moist clay. This mask is then held up in such fashion that the rays of it, invisible to everything but the sensitive plate, can imprint its image upon that surface. At least that is the explanation given to a New York State man by certain friends, who inform him that they have spent their mortal years upon the lost continent of Atlantis.

This bears a tolerably close resemblance to what "Julia" said as to making a mould by which these psychic pictures are procured. It is only in the adoption of the old doctrine of psychoplasm which is employed to explain the phenomena of spirit photography. Psychoplasm was explained by the late Mr. Burns in the medium as follows:—

Nature around us is a condensation into palpable forms of previously aerial and inscrutable forces. Man as an organic being is composed of these things. He holds them in suspension in his nervous system. We are all materialised spirits. The solid food we eat is condensed air. The life within us decomposes it again into gaseous form, rearranges its component elements, and uses the product to maintain the structure of the body, supply it with force, and the mind with means of feeling, thought, and expression. This fluid within man's body is called *psychoplasm*, because it is so highly vitalized that the soul can mould it into organic form.

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IV.—OUR GALLERY OF BORDERLANDERS.

LOUIS XVII. OF FRANCE, FOUNDER OF MODERN SPIRITUALISM. BY MRS. WELDON.

LAST year Mrs. Weldon contributed to BORDERLAND a paper under the title "A Romance of the French Monarchy," introductory to this describing the life and psychic experiences of the Peasant Seer of Gallardon. This person, she maintained, was the precursor of Louis XVII., the author of the "Heavenly Doctrine" (*Doctrine Céleste*), with whom modern spiritualism began in Europe. In the present article Mrs. Weldon tells the story of the Lost Dauphin, whose melancholy fate is one of the dismal tragedies of our century. For the statements in the article, Mrs. Weldon, of course, is solely responsible. It is not a subject on which BORDERLAND can profess to have an opinion.

THE ROMANCE OF THE LOST DAUPHIN

BY MRS. GEORGINA WELDON.

THERE is no more pathetic figure in history than that of the unfortunate little Dauphin of France, Charles Louis, Duke of Normandy.

His story has been told over and over again, or rather romanced over; for no eye-witness's narrative has ever come to light. State reasons have stifled the truth concerning almost every single incident of his sorrowful career. Many a child has sobbed over the harrowing tale of the little Prince's sufferings, but few, even now—a hundred years later—have the faintest notion of one tithe of the desolation which attended him, step by step, through nearly fifty-five years of utter abandonment. . . . When he was but five years of age, history records that on hearing some one say "I should be as happy as a Queen!" the child gravely retorted: "Happy as a Queen indeed! I know one who often—often weeps. . . ." Charles Louis was but four years old, when in June 1789, his eldest brother died from the effects of poison. The terrible French Revolution was then on the eve of breaking out—no wonder the poor child often saw Queen Marie Antoinette, his mother, shed bitter tears.

History falsely records the death of this poor little boy as having taken place in the Prison of the Temple on the 8th June, 1795, but well would it have been for him, and for many others, had he died in the place of the sick child substituted for him.

* * * * *

THE DISAPPEARANCE OF WITNESSES.

I found it difficult at first to reconcile Charles Louis's history with the unscrupulousness of the governments, judges, and magistrates with whom he had the misfortune to come in contact; but my singular legal experiences proved to me that what his experiences in that line were was a mere everyday occurrence about every mortal thing which affected any case in which any man or woman in good position, or "highly respectable firm" of solicitors, were concerned. . . . . Poor Charles Louis! his very existence was a living reproach to all the crowned heads in Europe, and to last, but not least, his "dear, sainted" sister, the Duchess of Angoulême. How could he, above all others, expect to meet with any kind of justice? Those who were aware of his existence, those who had helped the poor child to escape—all had been gradually shot, poisoned, or otherwise disposed of. In spite of which, one of the strongest arguments against "Naundorff's" identity with Charles Louis: "How is it no one who helped the child to escape has come forward to say so!" Yet how simple the reply, "Because they were immediately suppressed—they died or disappeared." So perished, among many others, Simon, Robespierre, Dr. Dessault, and two of his *confrères*, the four carriers of the dead child's bier; General de Charette, General de Frotté, General Hoche, General Pichegru, General Leclerc, the Duc d'Enghien, Laurent, Cléry, Bétrancourt, the Empress Joséphine, the Prime Minister Perceval, Caron, the Duc de Berri, Le Comte de Repenties, Pezold, Lauriscus, Fualdès, Abbé Justin, and Martin de Gallardon.

Napoleon helped most of them out of his way, but the Restoration managed things still better. Louis XVIII., having disposed of Joséphine, proclaimed a desire to recompense all those who had befriended members of the Bourbon family, and so caught in his net all those cautious Royalists who had prudently remained hidden during the Revolution, the Consulate, and Empire. These heretofore prudent ones came forward loyally; but all those who had aided the child's evasion disappeared, and were never heard of again. Moreover, when their anxious relatives made inquiries at the Police Préfecture, they were told it would be wise for them to desist.

THE DAUPHIN A PSYCHIC.

During the last ten years of Charles Louis's life, he proved himself to be that which he had, in truth, been all his life—a powerful clairaudient, clairvoyant, inspirational, and healing medium. He was also a dreamer of dreams, which he interpreted, but I have never been able to discover whether he realised that he was the recipient of these spiritual gifts or whether he practised them unconsciously. He also had the gift of prophecy. He inherited much of this spirituality from his mother and the Hapsburgs; neither were the Bourbons themselves lacking in mediumistic faculties. . . . Memoirs and souvenirs of both Royal lines are full of most interesting narrative concerning incidents connected with what we, nowadays, understand as spiritual manifestations. Charles Louis's first inspired work, "The Heavenly Doctrine," was written in 1836, but want of funds and other troubles prevented its publication till May, 1839, when it was translated into English by Charles de Cosson and published in London.

Spiritualists will, I feel, be particularly interested in my narrative, because I can trace all the interest I have taken, and continue to take, in the matter, as all along the outcome of spiritual workings quite outside and independently of any plan or effort on my part; by which I mean I have never thought of any plan by which I might benefit the cause of truth, and yet everything has worked together as if determined to cause the fulfilment of the prophecies of Nostradamus and of many others since his time.

OBJECTIONS AS TO HIS IDENTITY.

Charles Louis had also a most remarkable memory. This unusually remarkable memory has been another of the great arguments against his identity. "Oh!" say these thoughtless and inexperienced persons—so wise in their own conceit—"he could not have recollected all that him-

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self. He was an impudent impostor; he was coached by dupes or intriguers!"

In the first place, it stands to reason that no one can give an opinion founded on any kind of basis for what a man fifty years of age might be able to recollect of events which took place in his childhood, after having passed seventeen years in solitary confinement before he was twenty-five years of age, as was the fact in the case of the Duke of Normandy.

Charles Louis, when he at last managed to escape from Prussia and returned to Paris, could hardly speak French. "How could the Dauphin of France have forgotten his native language?" shriek these same thoughtless and inexperienced individuals.

German was Charles Louis's mother-tongue, and as he was detained in Prussia for over twenty years, very naturally he had become to all intents and purposes a German when he reached the French capital in 1833.

But if he spoke German fluently and French with great difficulty, it was not because he recollected the German he had spoken with his mother and sister till 1793, but because "State reasons" having once made him their victim, after crossing the Prussian frontier in 1810, he had spoken nothing but German for twenty-three years. Madame Royale, his sister (later on Duchess of Angoulême) was hardly able to speak intelligibly after her solitary term of confinement, which lasted but nineteen months. I am quite convinced from my own personal experience of childish memories and capabilities, that when Charles Louis escaped from the Temple he could not only not speak, but could hardly have understood a word anyone said.

The spirit had moved me—and, as I now believe, for the express purpose of furnishing testimony of the highest value as to the capacity of childish memory—to devote myself for nearly twenty years to children's education from their earliest infancy. In 1877 I took several English children to France to learn the language fluently. The eldest was twelve, two were babies in arms, and several were between three and seven years old. After a lapse of six months, none of the children (although together) could speak English, and at the end of a year they did not even know what "Yes" meant. So much for what children recollect!

Charles Louis certainly recollected things, occurrences, and facts after a lapse of forty years most wonderfully, magically, in fact, if I compare what he recollected with what I or any other intelligent person fifty years of age remembers; but, besides what he undoubtedly recollected, I feel convinced that he was such a powerful medium that anything he desired to know was recalled to his mind through spiritual agency.

PSEUDO DAUPHINS.

Historians, whose business and interests have led them to talk the most egregious twaddle concerning the supposed death of Louis XVII., writing contemptuously concerning false Dauphins (among which they assiduously class "Naundorff") have, either ignorantly or dishonestly, and certainly falsely, asserted that Naundorff's history was but a repetition of the same stories circulated by police agents, of which there are but three which deserve any attention. These three lads—afterwards men—were Hervagault, Mathurin Bruneau, and Claude Perrein. These three fellows, with the assistance and connivance of the police, remind one of Maskelyne and Cooke's puzzles; they all impersonated each other and one never can feel quite sure of which is which! Neither has the question the least importance. Historical research has proved that it was the business of the Government to make a target of a false Dauphin, whenever the true one showed signs of moving; so that all these plots are easily fathomed, and certainly not worth discussing in the present article.

AUTHORITIES TO CONSULT.

Should your readers feel interested in the study of the true and false Dauphins, they can glean every information by a perusal of *La Légitimité*, a weekly newspaper, published at Bordeaux since thirteen years for the purpose of establishing historical researches and truths, and of forcing public opinion to demand a public inquiry, never yet vouchsafed either Charles Louis or his family, although all the false Dauphins were put on their trials most ostentatiously and sentenced to sham terms of imprisonment. From *La Légitimité*, not only can a very fair amount of valuable historical data be culled, but the student can learn to know what books—of which there are hundreds which should be studied—are useful as works of reference.

Les Infortunes du Dauphin, edited on behalf of the Prince by Gruau de la Barre, and translated into English by the Hon. and Rev. Charles George Perceval in 1838, was published in London in 1836. I do not think Charles Louis himself could, at that time, have written this book in French. It was probably originally written in German. It is badly put together, and, at times, one gets very much confused. Considering that his greatest and most faithful adherent, Gruau de la Barre, had been a Procureur du Roi, it seems strange so many little valuable pieces of evidence should have been so neglected.

HIS ESCAPE.

It is quite clear that Lafayette and Tom Paine were the first who thought of procuring boys as substitutes for the Dauphin, so as to facilitate the young Prince's escape from prison. But although it was easy enough to get boys into the Temple it was a most difficult undertaking to get the Dauphin out. As one Government, one after the other, during this awful period of terror, succeeded each other, each attempted to connive at the escape of the child for their own ambitious purposes; they cut off their rivals' heads because it was necessary that all those who aided and abetted his escape, or who might recognise the child at a subsequent period, should be removed. For this reason the King, the Queen, Philippe Egalité and Madame Elisabeth were sacrificed. Every historian has expressed astonishment as well as reprobation at the apparently useless crime of guillotining Madame Elisabeth; but the reason is clearly convincing and logical. As long as she lived she would have stood a staunch friend to her poor little orphaned nephew; and still less excuse, in the event of his sham death, would there have been, for not complying with the law, by not sending for her as nearest of kin to identify the body.

SIMON HIS FRIEND.

There must be few who have not read the pitiful tale of how one night in July, 1793, while the little King was fast asleep, monsters in human form, sent by the Convention, tore the poor child away from his unfortunate mother to place him under the charge of an uncouth shoemaker, Antoine Simon by name.

Had Simon and his wife been the most charming and distinguished personages, the proceeding was most cruel and barbarous. Picture the agony of a child, eight years old, upon whom every tender attention, every-loving adulation, had till then been lavished—the only solace and darling of his widowed mother—at finding himself suddenly removed for ever from her idolising care, and thrust into

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the company of a low brutal creature, who, to hide his kindly intentions, was forced to victimise the poor little fellow, and forced to make the poor child drunk so that the Convention might, through the admissions made by the poor child in that state, find some excuse for sending his mother and his aunt to the scaffold.

RESCUED BY SIMON'S WIFE.

Several reasons are given for Simon and his wife leaving their captive in January, 1794, but the real reason, no doubt, was, the better to be able to plot with others outside, the escape of the child. From the day they left, the windows of his prison were boarded up so as to darken the room and prevent any of the National Guards discerning his features. The patrol was so arranged that no one Guard would come round twice in six months. The child's food was pushed through a hole in the door, and there he was left in utter solitude till the 27th of July, 1794. Simon had not succeeded, as he had hoped, in finding a way for him to escape. He was guillotined the same day as Robespierre, who was plotting to obtain the child for his own ambitious purposes, in connivance with the Comte de Provence (after his nephew's supposed death, Louis XVIII.) one part of the arrangement being a marriage between Madame Royale, the King's sister, and Robespierre.

That Simon's wife had a great deal to do with the rescue of some child from the Temple is an undisputed fact. Whether that child was the Dauphin is another matter. I happen to know a farmer's wife here at Gisors who had been well acquainted with Simon's daughter by a former wife, and this woman had told the farmer's wife, over and over again, that she it was who saved "*Monsieur Louis XVII.*" from prison.

THE PART PLAYED BY JOSÉPHINE.

The little King and his sister were studiously kept apart and had not seen each other for nearly two years when the alleged death of "Louis Charles Capet" took place in June, 1795. When Barras came into power on the 27th July, 1794, he had the boy cleaned and properly looked after. The brother and sister, however, were still carefully kept apart. Why this precaution, unless for the purpose of preventing recognition?

Joséphine de Beauharnais was Barras' mistress. She too planned the child's rescue. She got Barras to give, as keeper to the little Prince, a countryman of hers, Laurent. This man was very kind and civil to both prisoners. My theory is that neither Joséphine nor Laurent trusted Barras, and that they made Barras believe as early as the 31st October, 1794 (when the first substitution took place), that the King had escaped. Laurent had simply moved the child up to the fourth story of the Great Tower of the Temple—a large barn-like construction where Laurent had disposed a hiding place wherein the child could conceal himself and where no one could reach him except on all-fours. Several old servants of Louis XVI. were employed in the kitchen and elsewhere; and Tison, who had been imprisoned with the Princesses, was kept in prison there still, when Laurent came—and Laurent had been kind to him also; so Laurent had plenty of allies inside as well as outside the prison.

As soon as Charles Louis was safely hidden in the barn, Laurent immediately began to clamour for another guardian of the prisoners to be adjoined to him, saying that the responsibility was too great for one man to bear alone. He put a deaf and dumb boy in the place of the Dauphin, and between 1st November, 1794, and the 8th June, 1795, the boy was changed several times. At one time there must have been three boys in the prison and the palace of the Temple.

THE DAUPHIN CARRIED OUT IN A COFFIN.

On the 9th November, 1794, Gomin was adjoined to Laurent. On the 31st March the latter left the Temple the better to manœuvre outside, and Lasne took his place. On the 4th of June a dying child was at last procured from the Hôtel Dieu. He died on the 8th of June, and, on the 12th, this child was taken out of his coffin and buried in the garden at night. The coffin was weighted with papers, the little King was placed in a stretcher with a false bottom, so that the coffin fitted on it. The stretcher, with the coffin on it, was carried to the outside gates where the carriage was waiting, the carriage drove off with the coffin, while Laurent and his accomplices quietly walked off in a contrary direction with their stretcher and the child inside it.

Laurent took care to get immediately sent abroad, but the doctor (Dessault) who had attended the child and had imprudently told others it was not the King, was poisoned, and died on the 31st May, 1795, and two of his colleagues, Drs. Choppart and Doublet, shared the same fate during the same week. A third, Dr. Abeillé, ran away to New York and so lived to tell the tale. The undertaker's men—four of them—died suddenly during the same week; and historians, devoted to the question, have traced numerous other unaccountable sudden deaths about that time. Unaccountable except for the surmise that these persons knew of or were concerned in the young King's escape.

THE ALLEGED POST-MORTEM.

Four doctors—Pelletan, Dumangin, Jeanroy and Lassus, were employed to make a post-mortem examination of the dead child. They worded their certificate most carefully and so as to cover the doctors from reproach in the event of Louis XVII. coming by his birthrights. The King's escape was an open secret, so was the fate of the three doctors (Dessault and colleagues). The Government had, on the 7th June, issued a proclamation ordering the arrest of all children about ten years of age travelling on the roads of France. Several were arrested and delayed on their journey. One of these, certainly, was acting as decoy-duck.

One of the doctors (Pelletan), pretended, at a later period, that he had stolen the child's heart, and he offered it to Louis XVIII., the child's uncle, and to the Duchess of Angoulême. As they both were perfectly aware that their nephew and brother was alive, they did not dare accept the proffered gift. I am one of those who do not believe Dr. Pelletan stole the heart at all, and for the very best of reasons.

In 1801, Hervagault (false Dauphin) made a stir, and the Bishop of Viviers, who knew Louis XVII. had escaped, felt deeply interested in the young man. His first step was to go to Paris and consult the four doctors who had signed the post-mortem examination, and it was in consequence of their replies that the good Bishop warmly espoused the cause of this young man, a trained decoy-duck. Had Dr. Pelletan at that time have stolen the heart with the certainty he had stolen his own little King's heart, would he not have acquainted the Bishop with that fact? The Bishop not only underwent much trouble on account of his taking part for Hervagault, but ended by forfeiting his life in a tragic manner. A lady I know well who was intimately acquainted with Dumangin, son of the Dumangin who signed the post-mortem examination, told me Dumangin had frequently told her his father had often

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said "*that child was not the Dauphin,*" but *an* "*enfant quelconque.*"

JOSÉPHINE'S SCHEME.

After Charles Louis's escape, he, and the friends devoted to him, got into constant trouble, in spite of Joséphine's protection. She it was who, with Fouché's connivance, kept pseudo-Dauphins going, in the hope of drawing Napoleon off the track of the real Prince, till all these intrigues got at last so muddled up I doubt if anyone, except Joséphine (who till 1809 had devoted friends at her's and the poor boy's service) had a clear notion of which was and which was not the Dauphin.

In 1804 Joséphine, having twice contrived his escape from several prisons, he and his protector, Montmorin, went to join the Duc d'Enghien at Ettenheim. Then, as narrated in the *Infortunes du Dauphin*, Napoleon had them both seized, shot the Duc d'Enghien, and left Charles Louis in a dungeon in Vincennes till 1809. I have myself seen a placard of the period recording the life (not death) of Louis XVII. and the assassination of the Duc d'Enghien in a ditch at Vincennes. A common rude print and engraving, but, nevertheless, invaluable as a record proving the truth of this portion of Charles Louis's narrative.

Joséphine's ambition during these years had proved stronger than her good heart. She had wished Napoleon to enact the part of General Monk, and restore the throne to Charles Louis. But Napoleon had other ideas, and fanned her thoughts in a contrary direction by proposing to name her son (Eugène Beauharnais) his heir, as well as Viceroy in Italy.

THE DAUPHIN WOUNDED.

In 1809 Joséphine saw Napoleon meant to divorce her; she knew he feared her revelations concerning Louis XVII., and that he had unscrupulously deprived her of all her witnesses. She had seen Generals de Charette, de Frotté, Pichegru, Hoche, Leclerc, Duc d'Enghien, Georges Cadoudal, and many others, ruthlessly sacrificed. In 1809, Cléry, Laurent, and Bertrancourt, the gravedigger, died. Comte de Montmorin alone survived. With his assistance Charles Louis was once again released. Unfortunately—whether by design or accident I can form no opinion, but the former is the most probable—Montmorin was felled to the ground from behind in a skirmish between Major von Schill's (or Schiller) troops (with whom they had taken service) and the French at some place near Wesel. Charles Louis was wounded and taken prisoner. Montmorin had sewn in the collar of a great-coat Charles Louis had got at Frankfort several papers proving the Prince's identity. The principal ones were papers, written in duplicate, one copy by the Queen and one by the King, countersigned by each other, describing all the natural marks on their son's body at the time there was (during the lifetime of his father) a plot for the escape of the young Prince.

These papers, soon after the events just described by me, were confided by Charles Louis to Lecoq, Chief of the Prussian Police, on the plea that he desired to lay them before the King. But, in spite of all poor Charles Louis's threats, prayers, and entreaties, he never recovered his papers; and there they are to this day, in the Department of the Secret Archives at Berlin, where no one is allowed to gain access to the file labelled, "NAUNDORFF—LOUIS XVII."

I shall revert to these later on.

CONVEYED TO PRUSSIA.

Although Montmorin had been killed, Charles Louis had not been left without some one who took a special interest in him. He does not see through it himself and tells his history with the most admirable *naïveté*, always believing that Providence is always placing benevolent strangers in his path, whereas it is quite clear to me that, from the moment Montmorin was killed, it is to some one's interest to get him safe and alive into Prussian territory. Some people think it was Prussia's object to keep him in Prussia from political motives, also that Louis XVIII. was at the bottom of this, but I think it was Joséphine. Louis XVIII.'s emissary may have killed Montmorin, but Joséphine had another combination for the protection of Charles Louis. This was a hussar, who Charles Louis says was always called *Frédéric*—at the same time says his name was *Friedrichs*, with an *s* at the end. Why should he have an *s* at the end of his name if it was his Christian name? Charles Louis hardly ever spells a name right, and, therefore, I take it, this man went by his Christian name of *Friedrich*, and not Friedrichs—Frédéric being a mistake of the French compiler of the narrative, Gruau de la Barre.

Friedrich was watching over the wounded Charles Louis, ultimately helped him to escape, and to escape with his Frankfort great-coat with the papers all safely sewn up in the collar.

Although, as it turned out, Friedrich had a plentiful stock of cash, he kept this knowledge from Charles Louis most assiduously, and, during their escape, they went through the most unaccountable hardships. Poor Charles Louis, who appears to be the least unsuspicious individual that ever existed, used to be hidden during the day by Friedrich, who went foraging for food, always returning with a supply of the most frugal fare, such as bread, cheese, and fruit, to the great astonishment, as well as joy, of the hungry prince.

A CURIOUS STORY.

In this manner—travelling as beggars—they gradually reached the Westphalian frontier, and there Friedrich concealed Charles Louis in the trunk of a hollow tree while he went on his usual foraging expedition.

This time, however, Friedrich did not return; but owing to a dog (as Charles Louis naïvely relates) he was found by an old man—another benevolent stranger—who told him he was a shepherd, and begged him to accept his hospitality. Charles Louis thanked him, but replied, that he must wait the return of his friend Friedrich, who had left his wallet with him. The good shepherd immediately proposed to go to seek Friedrich, which he did, but soon returned with the painful intelligence that Friedrich had been walked off by the gendarmes, and that Charles Louis would never see him again. There was nothing for it but to take advantage of the good shepherd's offer. This kind man not only gave him hospitality and money, but also good advice. On no account was he to tell any one he was a *Prussian* deserter, but to reply that he was a *Westphalian* deserter. "If you should be arrested on the Prussian frontier, which I advise you to reach, viâ Saxony, as fast as you can, reply that you are from WEIMAR."

So Charles Louis once more set out on his journey, and, while in the forest, he heard a postchaise come rattling along. He sat down on a stone, on which was engraved these words, "DOCTOR MARTIN LUTHER," and, as the traveller came up, he begged the postilion to tell him if he were on the right road for Berlin. The occupant of the postchaise at once most kindly proposed to give him a lift. He then, again most kindly, plied him with questions. "You do not appear to belong to this country?" said the kind Samaritan, to which Charles Louis, bearing in mind the kindly advice of the good shepherd, but no longer remember-

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ing the name of the town he was to say he hailed from, replied, "WISMAR." The Samaritan quickly corrected him. "WEIMAR," you mean!" and the kind man smiled. "Dear me," he continued, pointing to the wallet Charles Louis carried. "What have you there? you had better throw it away, it might compromise us both. What does it contain?" "I have not opened it," sadly replied Charles Louis; "it belonged to my poor friend and companion, Friedrich, who has fallen into the clutches of the gendarmes." "This wallet may contain papers which might most grievously compromise us. I will throw it out of the window," whereupon the stranger seized it and made a gesture as though to fling it away. "Stop! stop!" said he; "it is heavy. Let us first see what it contains." He ripped it open; the bag seemed stuffed full of rags. On further search they discovered that these rags contained coin—sixteen hundred francs in good gold pieces!!

MRS. WELDON'S THEORY OF THE PLOT.

Now, it appears to me, had I been Charles Louis, that I should have suspected that there must be more in this than met the eye. I think I must have had some gleam of suspicion that the kindly and devoted Friedrich, the kindly shepherd, the kindly stranger, were all in league with each other. How was it that Friedrich had never told him he was plentifully provided with gold? How was it that they had been obliged to travel on foot, Charles Louis lying hidden while Friedrich disappeared, returning with the simplest fare, which Charles Louis was led to believe had been begged or foraged for? How was it the shepherd happened to find him on the very day Friedrich disappeared? How is it the shepherd maps out a plan of campaign for him, giving him the name of the town the stranger knew better than Charles Louis, and which, as it turns out, is the name of the town to which Godefroy Naundorff belonged—WEIMAR—and which name, from the moment of Charles Louis crossing the Prussian frontier (by means of the false passport the stranger was provided with), was to shadow Charles Louis as his own for twenty-two years of his enforced exile and imprisonment in Prussia!

But no! Not only did Charles Louis suspect none of these things, but not one of the hundreds of students, fanatically devoted to the unravelling of Charles Louis' apparently mysterious existence, have ever seen these incidents in the light I do. . . . . They, as he himself, have gone on believing these benevolent creatures were all placed on his path by Providence or by chance, at which scoffers and disbelievers have, very properly I think, scouted the truth of such an extraordinary series of Providential *rencontres*, and have pronounced Charles Louis's narrative a fiction, and he an impostor! "People do not meet with benevolent strangers when they are down on their luck! Not they!" And I am bound to endorse that opinion.

We can all easily see that it was a plot on the part of some one to get Charles Louis safe into Prussia, but whether that person was Joséphine or the King of Prussia I will not, for want of space, argue now. I content myself by recording that, as far as my own researches have carried me, I have come to the conclusion it was Joséphine, from whom Napoleon was, at that time, thinking of getting divorced.

To return to the benevolent stranger.

ARRIVAL AT BERLIN.

On discovering that Charles Louis was minus a passport, he affected much concern as they approached the Prussian frontier. Being a man of much resource, however, he was at no loss in contriving to smoothe over this very serious difficulty. He sent for a "friend," who lent him carriage and horses, which drove Charles Louis to Treinpretzen, a town on the frontier. There the "benevolent stranger" met him, and took the Prince again into his post-chaise, drove to Potsdam, from whence he sent him on to Berlin in another "friend's" private carriage. He himself, the benevolent stranger, acted as outrider, reached the gates of Berlin before the Prince, presented a passport (his own, so he told Charles Louis), and with this passport (made out in the name of Charles William Naundorff, son of Godefroy Naundorff, of *Weimar*—black hair, black eyes), the blue-eyed, fair-haired fugitive found himself, without any difficulty, within the precincts of the Prussian capital. . . . The prey was fairly landed! From that day forth, for over twenty years, he was compelled to exist under the name of Naundorff. He never had the passport in his possession. On one occasion only did he see it. Prince von Hardenberg, the Prime Minister, took it out of a file of papers in his presence, looked at him, looked at it, and said, "Black hair! black eyes! This does not tally at all!"

"NAUNDORFF."

It will not be misplaced here to say that all governments and all historians have moved heaven and earth to find some trace of Naundorff at Weimar, or anywhere else, or anyhow; but all endeavours up to the present time (1895) have proved thoroughly abortive.

The benevolent stranger who had lent him the momentary use of the Naundorff passport was, in reality, an agent of the Secret Police, a disreputable Frenchman of good family, who had disappeared from France since the year 1790, six weeks after his marriage with a Mademoiselle du Cormier—one Count Alexandre Marotte du Coudray, an individual who appears to have travelled about a good deal, living under different names in different places; at Berlin under the name of Naundorff with a widow of the name of Christine Sonnenfeld, by whom he had a son, and who believed herself to be his wife since the year 1791. Charles Louis was sent by this man with a letter of recommendation to her. She was terribly upset on receiving it, and almost fainted in his arms. When she came to herself she set to work, and evidently carried out to the letter the instructions she had received from "Naundorff," whom she never again beheld. She became the Prince's very kind and attentive landlady, provoked Charles Louis's confidences, and advised him to place his trust in M. Lecoq, the Chief of the Police. . . . The poor bird fell from one snare into another!

HIS LOST PAPERS.

He went to see M. Lecoq, who, again, was *kindness* itself, agreed to present the Prince himself to His Prussian Majesty; but for this, of course, Lecoq was bound to present the papers, proving the Prince's identity, to the King. . . . Charles Louis parted with his papers, and, as was to be expected, never saw them again. He begged, he prayed, he threatened even, but to no purpose. Everyone, however, was very kind to him. When Friedrich's money was gone, M. Lecoq gave him more. Charles Louis had at one time or another picked up a smattering of watchmaking sufficient not only to keep him comfortably enough, but to enable him to marry a pretty young girl in 1818, of the name of Einert, but which he spells wrongly right through his book as Einers. . . . In fact, he had no education, and, as is the custom with persons of no education, spelt very badly, and he was no exception to the rule. He generally stuck an S into everything—Wismar for Weimar, Marussin for Mathurin, Einers for Einert, and so forth.

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HIS MARRIAGE.

On the occasion of his marriage the ceremony was performed in his own house, and every kind of paper and document was dispensed with. . . . To have succeeded so well in the watchmaking trade simply means that everybody was abnormally kind and gracious to him as long as he "kept quiet." No one asked him for any papers. M. Lecoq answered for his respectability on every occasion. As Berlin was too handy to French officers passing to and fro —prisoners or otherwise—and who made indiscreet inquiries respecting the Prince, Lecoq persuaded Charles Louis in 1812 to go and settle in Spandau, where he was granted letters of burghership. And in 1822—always in consequence of some curious intrigue—he moved to Brandenburg, where he was again made burgess without producing the papers usually indispensable on such occasions. Spandau was further from the general thoroughfare than Berlin, and Brandenburg was still further off. After his first child was born, in December, 1819, the Prince, was always worrying for his papers, insisting on the necessity he was under of giving his children their proper surnames, threatening to go to France, writing to his sister, writing to his uncles, to his cousins, making himself, in fact, conspicuous and disagreeable, and driving all these kindly disposed persons, who would have treated him with so much consideration had he only consented to remain quiet, to persecute him and make an ill-used person of him.

IMPRISONED.

Poor Charles Louis! They set the theatre on fire, burnt his house down, rifled his little shop, and had him brought to trial for arson, after having kept him in prison for about a year, which effectually put a stop to his leaving Prussia; then he was arrested on a charge of coining; in spite of several false witnesses and a most hostile judge they could not contrive to bring him in guilty, so he was condemned to four years' imprisonment for having the impudence to pretend he was a prince belonging to the illustrious House of Bourbon. When he was released at last, he was exiled to Crossen, a little town on the confines of Silesia. When he and his family reached Crossen, they were beggared and starving, and would have starved but for Mr. Pezold, the first magistrate of the town, who by chance heard of their distress. He, as well as all those who knew the Prince's secret, felt the strongest esteem and sympathy for the unhappy victim of state policy, and warmly but imprudently espoused his cause. He had placed all Charles Louis's papers, among which was a letter to him from the Duc de Berri, in his safe. The consequence was he was poisoned; so was his successor Lauriscus within six weeks, and all the documents seized. Charles Louis wrote again to Charles X. and to the Duchess of Angoulême and hoped for replies. In the meanwhile he received an anonymous letter warning him that the King of Prussia had ordered his arrest with the intention of giving him life-long imprisonment in a fortress, and he was advised to make good his escape from Prussia without delay.

He then called his eldest daughter, a girl of thirteen, told her who he was, that he was determined to return to his native country, and there take such steps as would enable him to confer upon his children his real name; he confided to her care and thoughtfulness her mother and her little brothers and sister, and with four crowns in his pocket set out on foot in the latter days of July, 1832.

I think my readers must have understood me to say that French officers who passed through Berlin to and from Russia heard that the son of Louis XVI. was hidden in some town in Prussia.

AN INGENIOUS PLOT.

This brings me to the history of those two personages mentioned in my last BORDERLAND article, "A Romance of the French Monarchy" (October, 1894,) as the men who were under safe lock and key in April, 1816. Charles Louis appears to have become acquainted with only one of these individuals. He only writes of one of them as *Marassin* or *Marsin*, and that, after a lapse of twenty years. He evidently was not sure of the name, no more than he was of Weimar, nor of his own wife's name. By the simple process of two and two make four, I see that this man, whose real name was Hervagault (false Dauphin trained by Josephine), who went by the name of his accomplice Mathurin (Mathurin Bruneau), persuaded Charles Louis that he was a poor officer on the road to Russia in 1812, and returned in 1815 to Spandau after the retreat from Russia. He succeeded so well in enlisting the Prince's sympathies, that the latter confided to him the secret of his birth, which, I am sure, "Marassin" knew all about before he told him. The young men who were about the same height (five feet three inches) and who bore some resemblance to each other, agreed on a plan of campaign which Charles Louis says he ordered, but which was no doubt the one Marassin had come to Spandau to study and carefully carry out.

Charles Louis qualified "Marassin" to play the part of the Dauphin. He was therefore to be arrested and tried as false Dauphin. "Marassin" was to carry on the farce till the day of trial, till the moment the President of the Tribunal asked him his name.

He was then to reply, "I am not Charles Louis, Duke of Normandy, but there he stands!" Charles Louis himself was to have been present.

FAILURE.

No doubt, when "Marrassin" was at Spandau in 1812, this plan might have been carried out successfully; Joséphine was then alive. But in March 1814, Napoleon had been sent to Elba; Louis XVIII. had got Joséphine poisoned, and when "Marassin" returned to France early in 1816, he found his friend, servant and accomplice Mathurin Bruneau, who had returned to France in 1815, in prison, and, as they had foreseen, "Marassin" himself was arrested likewise. Fouché knew through Joséphine what the programme was, and must have warned Decazes. Decazes, therefore, feared to trust "Marassin." So there was an exchange of prisoners; the trial was put off as long as possible, and while Charles Louis was busy getting married in 1818, and that they all felt sure he would be looking after his young wife and not after his friend "Marassin," the Government put up Mathurin Bruneau as a false Dauphin and got "Marassin" out of the way. In fact Marassin was never seen again, although, in 1834, the rumour was spread that "Marassin" would reappear—which he did, in reality, as "Marassin" was Richemont, who was ostentatiously tried at Rouen as a false Dauphin in 1834, so as to cast discredit on the real Dauphin, who had arrived in Paris in 1833, and had gathered around him an important nucleus of State functionaries and servants belonging to the Court of his father Louis XVI.

HIS APPEAL TO HIS SISTER.

Charles Louis wrote letter upon letter, and sent messenger after messenger to his sister the Duchess of Angoulême, praying for only five minutes' interview; but the recognition of her brother would have cost her too large an amount

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of private property and jewels, which belonged by right to her brother, so she very wisely and prudently refused to receive him. On one occasion, Madame de Ramband, then over 70 years of age, the Prince's head nurse, who had been with him from the moment of his birth till the fatal 10th August, 1792, travelled all the way to Prague with one of the gentlemen of the Court, to see the Duchess and assure her with her own lips, that she had indeed found her long-lost Dauphin. The Duchess replied, that, although she was aware that her brother's nurse had been a Madame de Ramband, she could not believe that she could be the same person, refused to receive her, and had her turned out of Prague by the Police!

Finding all his efforts to obtain notice or recognition by his family treated with silence or contempt, he entered an action to show cause why the alleged death certificate of Louis Charles Capet should not be annulled and he himself declared Charles Louis, Duke of Normandy.

SHIPPED TO ENGLAND.

No sooner had this been done, Charles Louis was arrested and marched off to the coast, where he was shipped for England, under the pretence that he was a Prussian without means of subsistence, and, what is very funny, his family, at the same time, were expelled from Prussia, on the plea that they were not Prussians!

England kept him and his family tight till the year 1845, playing her dear friend Louis Philippe's cards (*and her own*—for she herself owed and still owes the son of Louis XVI. a very large sum of money), to perfection, and went on just the same tack as Prussia—putting him in prison whenever he was supposed to show signs of wishing to cross the water. However, in 1845, he contrived, with great difficulty, to escape to Holland, where he sold a valuable invention of his own to the Dutch government, who acknowledged him to be who he said he was, the son of Louis XVI.

DEATH IN HOLLAND.

But this act of justice rendered to him by the King of Holland, virtually became his death-warrant, for he was poisoned soon after, and died in an agony of delirium at Delft, on the 10th August, 1845. During the last two or three days of his miserable life, he lost all consciousness, but raved incessantly, calling on his martyred father and mother, recalling the horrors of the guillotine, cursing his sister, who by her monstrous obduracy had condemned his unfortunate children and their children's children to an existence of never-ending wretchedness and difficulty. Without name, without position, without money, added to which, the bitter pangs of seeing a family, not even Bourbons, enjoying their heritage, theirs by the right of centuries. Such is the irony of fate!

HIS EPITAPH.

Charles Louis, Duke of Normandy, lies in the little churchyard at Delft, and on the slab is engraved—

ICI REPOSE

LOUIS XVII.

CHARLES LOUIS, DUC DE NORMANDIE,
ROI DE FRANCE ET DE NAVARRE,
NÉ À VERSAILLES LE 27 MARS, 1785,
DÉCÉDÉ À DELFT LE 10 AOÛT, 1845,

with the special and formal permission of the Dutch government. The French government has protested in vain—the Dutch government replied, "Prove to us that he was not Louis XVII. and we will have the inscription erased." But that is exactly what the French government never have allowed.

A DEMAND FOR INQUIRY.

In spite of all their efforts, Louis XVII. and all his children and grandchildren, have never been allowed to bring their case into Court. No public inquiry has even been vouchsafed, and the first time any one has been able to lecture under auspicious patronage on the subject, and attract a considerable amount of attention, was last year, on the 20th June, 1894, Lady Caithness, the Editor of the spiritual review *L'Aurore*, lent her splendid hall to M. Georges Laguerre for a lecture on Louis XVII., when he electrified an audience composed of people, who, till then, had supposed they had learnt the history of France. He also dared to tell his public that Louis XVII. had written the *Doctrine Céleste*, and other spiritual works; so that, for once, this unfortunate Prince was not only publicly acknowledged King, but also Father of the Doctrine of Modern Reincarnation; thus fulfilling the prophecies as far back as Nostradamus, as I will expound at some future time.

GEORGINA WELDON.

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V.—THE MARVELS OF PSYCHOMETRY.

SOME REMARKABLE TESTS IN CHARACTER READING.

OF all the avenues leading to the Borderland there are none so simple and so smooth as that which bears the name of "psychometry." Here, at least, the common objection so frequently urged against all investigations, that it assumes trafficking with spirits of the dead, cannot apply. Psychometry itself is a gift that is inherent in the human mind. Those who can exercise it, and they are much more numerous than is ordinarily supposed, are in the position of persons who have a sixth sense, capable of indefinite development, by which they are sensitive to influences that are imperceptible to the majority of men.

MISS ROSS.

Among those persons so gifted I have come across none other who in her own peculiar range is so remarkable as Miss Ross, whose name has been familiar to the readers of BORDERLAND since its first number. Miss Ross is not a spiritualist, and does not claim to be a medium in any sense of the word. So far as I know, she does not even profess to be a clairvoyant, or to have any clairvoyant or other supernormal gift. Her one claim is that when she is put in touch with some article which has been in contact with a human being, she is able to write down with astonishing correctness a sketch of the character, and what may be described as the features of his mind. To those who have never investigated the subject, few things seem to be more absolutely improbable than that a perfect stranger should be able to tell from the finger of your glove whether you are hopeful or despairing, ambitious or retiring, or whether you have literary gifts, or whether you are utterly illiterate. Yet the thing has been done, and can be done over and over again. This is one of the experiments which is capable of constant repetition. Hence it is naturally a favourite experiment with which to introduce new comers into the fascinating circle of Borderland study, and numbers of our readers have themselves made the experiment of procuring a diagnosis of their own characters by sending Miss Ross some article with which they had been in personal contact.

A CHALLENGE AND A TEST.

It occurred to me last month that it would be advisable to make one other crucial test of Miss Ross's powers, the result of which would stand on record as a certificate known and read of all men as to her exceptional gift. I wrote and asked her whether she would be willing to do at random half a dozen tests. I continued, "I propose to select persons whose names are known to the world at large, so that their correctness could be verified. I propose half a dozen tests from as many persons of well-marked characteristics, intending to publish the delineations with notes or comments in BORDERLAND. I, of course, would tell you nothing about them, and would make them as varied as to subject and the object sent as possible. As such a test would naturally be of great importance to you, I would like you to give me any suggestions which might occur to you as to what is most likely to contribute to the success of such experiments. For instance, should I send them all at once, or one day after another? Should the articles be wrapped in anything in particular, or should there be any explanations such as age, complexion, sex, state of health, &c., so that there may be a general similarity of description in each delineation?"

MISS ROSS'S CONDITIONS.

Miss Ross replied: "It would be better not to send more than two at once, each to be wrapped up separately in a sealed envelope. Age and sex to be stated. I prefer handwriting or photograph, as these seem more orthodox, but I leave that to you. It would assist my instincts to know if the subjects were public or private individuals. Of course, I do not wish to know who or what they may be, and I ask as a favour that you will allow me a couple or three days. There are times now when I am not so well able to write as at others."

I agreed to her conditions, but refused to send her either handwriting or photographs, on the ground that it was much more common to read character by those means than from a blank bit of paper. But this I was sure did not matter, because the psychometry of Miss Ross is quite different from all the ordinary methods of reading character from handwriting, from the date of birth, or from the lines on the palm of one's hand. It is a gift which enables her to see as it were with the mental eye the characteristics of the person with whom she is brought in contact by touch.

Miss Ross explained in reply that she preferred handwriting or photographs, because these being commonly used by other delineators, would not mark her as being a professor of impossibilities.

THE FIRST TWO TESTS.

In order to eliminate any possibility of collusion, and to avoid giving her any hint whatever as to the persons whose characters I desired to have read, I took two letters which had arrived that morning by post. One was from South Africa—a hurried note from Mrs. Olive Schreiner enclosing some newspaper articles on the South African policy. It was written by her own hand, and in writing it she must have touched the bottom of the page. I, therefore, cut out a strip of blank paper a little below her signature. This paper, which had no writing on either side, was about two and a half inches long, and about one-third of an inch broad. I folded it up in a bit of tissue paper marked "No. 1. Lady." I then cut off the same sort of strip from below the signature of Mr. Massingham, the editor of the *Daily Chronicle*, who had written me the previous day about the Bynoe case. This I also folded in paper and marked "No. 2. Gentleman." I then sent them both to Miss Ross with the following letter, from which it will be seen that no clue whatever was given to her as to the identity of the persons concerned.

October 2nd, 1895.

"DEAR MISS ROSS,—The difficulty of sending you tests is that I must handle them in order to send them, and my personality is likely to infuse the others. This morning I have received two letters, one from a distinguished woman, and the other from a notable man. I don't know the age of either of them, but I send you the two and hope you may be able to get the influence undisturbed."

These two fragments of letter paper differ in no way from any other fragments of paper which might have been picked up in the office, excepting upon one had rested the hand or wrist of Olive Schreiner, while the other had been touched by Mr. Massingham. I did not even give her the age of the persons concerned, and complied with her request that I should assist her instincts by

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telling her whether the persons were public or private individuals by stating that one was distinguished and the other notable. But even this modicum of information I did not give in the third and fourth tests. They were sent to Miss Ross, and on the 2nd of October I received the following letter in reply:—

"Dear Mr. Stead,—I am sending the two delineations, and shall be grateful if you will very kindly let me know what you think of them. The scraps of paper were not potent; besides, as you say, they had been in your hands. Still, I trust my impressions are accurate. I am so anxious to be successful,—

Yours faithfully,
C. Ross."

In sending her the third and fourth fragments of paper I wrote as follows: "I send you herewith two more scraps of paper, one from a lady and the other from a gentleman, and shall be glad if you can let me have the delineations by Friday morning.

MRS. OLIVE SCHREINER.

Now for the delineation. No. 1. was writen as a result of taking hold of a fragment of paper on which Olive Schreiner's hand had rested, and was as follows:

Delineation of Character—No. 1. Lady.

The mind of this lady is a recondite mystery evolving the attributes of true womanliness with such intellectual capacities and comprehension as might well endow a masculine soul.

She could not be described as a "new woman," although holding such advanced views and ideas as distinguish her from the common. She is rational without running into extremes. Self-sustained without losing the fearless dignity which claims protection. She can be almost anything but insignificant. She must make her mark, and is bound to excel whatever her vocation may be. She may wander in diverse directions, and seem to approach her goal circuitously. She may try first one path, then another, but her end is never lost sight of. She does not gain the altitude of her aims at once, but is led on gradually, sometimes even seeming to halt, but she sets her face earnestly towards the height to which her soul aspires. She does not go on alone, her mission is to draw others with her, to influence and direct them; and in this she displays an ineffable discriminating tact which is her most potent sceptre. Her individuality is diffused in threefold form—the outward and inward woman being mantled by the conventional. Her responsibilities are large, but she is equal to them. She has much adroitness in moulding things to fit in with her object, yet she may attempt more than is practicable. She has excellent control of language, and holds that the pen is mightier than the sword. She clothes her ideas in lucid words. She reasons from the seen to the unseen, from the known to the unknown, reading the hidden laws of nature in its outward operations, seeking to peer beneath the veil which conceals the mysteries of life, and is at times rapt in contemplation of the unseen. She is independent, angry if she discovers any injustice or attempt to impose upon her. She is not afraid to stand alone and declare her convictions. She would fain regenerate certain social laws, and bring about a new social dispensation. She feels deeply, and her busy brain revolves plans and aspirations constantly. She idealises by her vivid imagination, and yet does not hesitate to denounce whatever revolts or annoys her. She is companionable, affectionate and devoted, but not likely to give confidence blindly. She has plenty of wit, and a keen sense both of contrasts and correspondences. She would almost forfeit her life for one she loved, but can also show contempt and hauteur towards those who presume.

THE EDITOR OF THE "DAILY CHRONICLE."

The result of touching the second piece of paper, which had been handled by Mr. Massingham, was the following description of the character of the editor of the *Daily Chronicle*:

Delineation of Character—No. 2. Gentleman.

A happy combination of powers meet in this gentleman's character; kept in motion by a well-regulated balance-wheel, he carries on his work without friction, jar, or discord. Although there are signs of a little antagonism of principle he belongs to a somewhat severe school of philosophy, and cannot always reconcile his convictions with his desires. Common-sense is hostile to revelations, and while endeavouring to substantiate certain theories, he fails to elucidate them to his own satisfaction; while to others, his arguments are unanswerable.

He originates and deftly carries out the offspring of his own brains; he can amuse, entertain, and edify; direct the thoughts of others into any channel he wishes; attract and retain their interest, and, while doing so, pass running comments upon them. He is critically observant, eager to scan details; he seldom fails to achieve his ends, because he adheres persistently to likely means; his resources are unfailing, and he turns from one to another. He has seen various phases of life, and is well versed in the ways of the world; he likes to travel about, and ever adds to his experimental research by exploring and testing in all directions. He is ambitious, desiring fame, and has gained for himself a place among prominent men of the day.

He is inclined to brusquerie, and speaks his mind without reserve, yet can conceal his intentions from policy; he is quite alive to his own advantages, and does not forego them. He has a rather intolerant temper, and lays down the law forcibly. His memory is excellent, he is an eloquent exponent of facts, and enters into subjects which some people ignore. He is combative, and fond of argument; he overcomes impediments in his way, and is very cautious; his trust in human nature is negative. He likes to feel that he is serving his day and generation, and has in his mind some very definite aim. He delights in progressive work and longs for evidences to prove its value. He is adapted for a literary sphere of life, or for statesmanship. He is very tenacious of his position, and promulgates his views whenever opportunity occurs. He is susceptible of strong domestic attachments, and cleaves faithfully to chosen friends. He craves freedom, and casts off every shackle; he adopts no set tenets, but does not allow empty prejudice to warp judgment.

TWO MORE SELECTED TESTS.

On receiving the above delineations I cut off two more fragments of paper, about half an inch long and a quarter of an inch broad—one from a letter written to me by Mr. Rhodes, in December, 1894, as he was leaving London for Paris, the other from one written by Lady Warwick last month. In both cases the piece of paper was selected from a part of the letter that must of necessity have been pressed by the hand of the writer. Neither scrap bore any handwriting, nor was there any clue whatever given as to the identity of the person from whom it proceeded. I posted them to Miss Ross on October 2nd, and asked her to do the delineation, if possible, by return of post. I received them in due course, on the morning of the 4th. She wrote, "I can scarcely hope that the two delineations now enclosed are greatly accurate. I have hastened to do them to-day, as you wish them by return. I shall be grateful for your verdict.

MR. CECIL RHODES.

Her delineation of the character of Mr. Rhodes is as follows:—

Delineation of Character—No. 3. Gentleman.

This gentleman displays a mind complex and original in its workings. He endeavours to satisfy himself by exercising to the full the large capacities of his brain, both by research and analysis. While marking natural phenomena, and seeking to confirm his own impressions of natural laws by natural results, he also dips into recesses of the metaphysical. He is impressed by discovery, encouraging the boldest achievements of modern

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explorers, and he seeks to confirm his realistic views experimentally, dismissing supposition, and recognising only incontrovertible proofs. He is willing that results should be waited and watched for, in spite of his impatience to show them clearly; he does not perplex himself lightly; he investigates by reason, and calmly expects issues.

He has an eloquence persuasive and convincing, and might well set up as a guide; he keeps himself fully equipped in all general subjects and public affairs, is a little censorious and satirical, conceding very little to any project he deems unnecessary or unimportant to the constitutional welfare of the country or society it belongs to.

He is likely to find scope for his talents in a public sphere, where intellectual ability and business acumen would be valuable. He is an expert calculator, capable also of enduring close application, and, after slight relaxation, returning with renewed vigour to the same matter. He is equal to emergencies, and deftly makes use of all means within his reach.

He is a lover of power, makes strong friends and strong opponents. His alliance with any party or sect assures him a prominent position in it. He makes his presence felt under all conditions, laughs at opposition, keeping his dignity and claiming his full measure of consideration.

If duties called him to the other side of the world he would go unhesitatingly.

He is spurred on by the incentive of ambition. He likes to hold the ruling authority of a leader, and is well qualified to do so. He enjoys popularity, and is tenacious of his reputation. He has great control of language, and is an able exponent of his own principles and views. He can call forth emotion and mirth, as the mood governs him. He can be pathetic or grotesque, representing human nature in its different aspects.

He has much influence, and is also deeply reflective. Sometimes living more in the spirit than he owns, he senses the hidden activity of thought, and sometimes becomes so absorbed by his internal consciousness as to forget the logical arguments which his reason urges at other times.

He has warm attachments and much tenderness in love. His temper is resolute and unyielding.

Delineation of Character—No. 4. Lady.

The following is the delineation of the character of the Countess of Warwick :—

This lady's mind is singularly open to the influence of others while maintaining a distinct operation in every faculty. Her sensitiveness is equal to her resistance. She possesses the unusual capacity of ruling while she submits. She has much penetration, and that rare visualising faculty which enables her to retain and reproduce mentally what appeals to her understanding or heart; it may develop into a kind of mechanical drawing, or exist only in the senses. She can retain a picture in its every detail, or a scene.

Her temperament is unique, capable alike of intense suffering and intense happiness, while she can also repress ebullitions of either. Her mental and motive forces meet in equal activity. She not only conceives but practises; she could not rest until her projects were fairly started. She may be inclined to diffuse herself too fully. She casts off a great amount of energetic desire which often merges into a command. She attracts magnetically, and yet there are signs which betoken physical languor and depression after the will force has been strenuously applied to some particular interest.

She needs sympathetic unity and without it would flag. She would find it difficult to go on in the face of cold indifference. She could better endure open antagonism than mere indifferent questioning. To satisfy her needs she must have her own little court of willing coadjutors. Yet, although her spirit might falter, she would not give up; her will might bend, but not break, only her soul would suffer from a sense of isolation.

She suffers when her ideals fall, or when disappointments come. She does not own failures often, nor show all she feels. She sets her heart and efforts to carry on what she undertakes, and is earnest in seeking to apply her knowledge usefully, so as to widen the recognition of her own convictions. She reverences truth, but seeks it apart from dogmas and common interpretation. She can give her own colouring to other peoples' ideas, not being so likely to originate, as to apply, and turn to advantage every possible transfer of meaning.

She allows the influence of such things as are deemed delusive by the sternly practical, and is somewhat visionary and imaginative, while she yet refuses at times to allow her senses to convince her reason. So resolute is her endeavour to rest only on absolute facts. She can relinquish herself and be passive when necessary, almost effacing her identity.

She has a brain almost too active, ready for literary work, or teaching. She is wonderfully accurate in description, and a clever mimic. She has love of order by arrangement. A quick perception of the tasteful and harmonious.

Her nature is affectionate and sincere. She enjoys society and change, cherishing also the ties of home and of kindred and clinging to the associations which belong to certain localities.

OBSERVATIONS ON THE FOREGOING.

The first and most obvious criticism that is suggested by these four delineations, is that it would be very desirable to have the opinion of the subjects delineated as to the success or otherwise of this psychometric test. Unfortunately, Mrs. Olive Schreiner and Mr. Cecil Rhodes are in Africa; Lady Warwick is, I believe, in the North of Scotland, in Dunrobin; so that Mr. Massingham was the only person to whom I could submit the delineations so as to receive an answer before going to press. For the others, I must rely upon my own estimate of their characters. I know them all three pretty well, but, of course, I may be even more mistaken in a diagnosis based upon personal acquaintance, than Miss Ross is in the impressions which she receives by her psychometric sense.

MR. MASSINGHAM.

To begin with Mr. Massingham, I sent the character sketch round to him with a note, stating that, although his natural modesty would probably lead him to disclaim the accuracy of the compliments which Miss Ross pays him, I should be obliged if he would glance through the delineation, and tell me what he thought as to its accuracy on points which modesty did not compel him to be silent. Before he received my letter, Mr. Massingham called at Mowbray House. I read the delineation over to him, but I could not induce him to annotate it in detail, all he would say was that there were some good hits, and he did not lay his finger upon any specific miss. So I think we may take it that Miss Ross, at least, was as nearly correct in describing him as he is, as any one of us would be who knew him well, who was told to hit off his salient characteristics in a few lines. Mr. Massingham afterwards wrote to me :—

"I had rather the character sketch were not published, but if you must, you must. I suspect you don't believe it, but I loathe publicity with all the shrinking of a thoroughly nervous man."

Two observations made by Mr. Massingham, when I read the delineation over to him, deserve to be noted. For my own part, the only paragraph in Miss Ross's character sketch that I questioned, was that in which she spoke of his extreme caution. I was, therefore, agreeably surprised to find that when I read that passage to Mr. Massingham, he remarked in an emphatic aside, "That is true, anyhow." The only remark to which he took serious exception, was that in which Miss Ross credited him with the possession of ambition. Mr. Massingham is not ambitious—not in the least! I have every confidence in saying so, because he told me so himself, and surely he ought to know better than anybody

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else! At the same time, the rest of mankind who have not the advantages of introspection possessed by Mr. Massingham, will probably come to the conclusion that Miss Ross was not so far out in this particular as Mr. Massingham would have us believe.

A close examination of Mr. Massingham's character sketch reveals many curious and subtle appreciations of his character. The faculty of convincing others that a certain line of conduct is perfectly right, while all the time he is troubled with a haunting doubt as to the soundness of the policy he recommends, is a very subtle touch and very true. Equally precise is the remark as to the occasional brusquerie of his manner, while the observation that he is a keen progressive, and interested in discovering facts which tell in favour of his views, is a masterpiece of exactitude. On the whole, I doubt whether any member of Mr. Massingham's own staff could have written in the same compass as faithful a sketch of their chief as Miss Ross has done, with nothing to guide her but one little scrap of paper on which, for a second or two, Mr. Massingham's hand has lightly rested.

MR. RHODES.

The character sketch of Mr. Rhodes is, of the four, I do not say the least successful, but the least obviously accurate. Mr. Rhodes' character, it must be remembered, is very complex. He certainly does not wear his heart upon his sleeve, and it is possible Miss Ross may have accurately divined the existence of certain faculties and sympathies which have been hidden from the generality of mankind. She may be right, for instance, in the remark that he can call forth emotion and mirth, as the mood governs him; he can be pathetic or grotesque representing human nature in its different aspects. This may be quite correct, but it is not a sufficiently obvious trait in his character to strike those whose acquaintance with him is not more intimate than mine. I also am not in a position to say whether or not Miss Ross is right in crediting him with much tenderness and love, for it is not so much as known whether Mr. Rhodes has ever been a victim to the tender passion. With these exceptions, upon which I can only return an open verdict, the rest of the sketch is not only very good, but has many touches in it which could only be recognised by those who know Mr. Rhodes fairly well. For instance, it is probable that many of his associates in politics and finance would scoff at the allusion to his dipping into metaphysical recesses, but there is no truer remark in the whole series of these four delineations. It is quite extraordinary that Miss Ross should have caught that one element in Mr. Rhodes which differentiates him from most of his type, viz. his curious speculation as to the relations between man and the infinite, and his long reveries over the relation of the law of evolution, and modern scientific theories to the older faiths and customs. These things are distinctly characteristic of Mr. Rhodes, although probably not three persons who hold Charter stock are aware that he ever gives them a thought; but, somehow or other, Miss Ross divined what is a very strong, although a very much concealed, side of his mind. Throughout the whole of her character sketch there looms the picture of a strong, resolute, ambitious man, with a mind open to all manner of speculation, but on its executive side, resolute to act only on uncontrovertible proofs, and never to plant his foot except upon a bed rock of undisputable fact. If I had lain awake all night I could hardly more accurately have expressed that curious combination of patience and impatience which is such a strong characteristic of Mr. Rhodes' career than she did one in that sentence, "He is willing that results should be waited and watched for, in spite of his impatience to show them clearly; he does not perplex himself easily, but investigates by reason and calmly expects issues." The capacity of calmly expecting issues, and being able to sleep imperturbably when next morning may bring him news of utter ruin, is one of Mr. Rhodes' gifts which excite the marvel and envy of his friends. Those who heard the last speech which Mr. Rhodes delivered in London will not deny his possession of a persuasive and convincing eloquence, although his oratory is hardly of the Gladstonian or Ciceronian order. Equally true is it that he is somewhat censorious and satirical—sarcastic might perhaps have been a better word—when he is confronted by persons who embarrass him by projects or prejudices which stand in the way of the realisation of his great idea. The paragraph beginning with the remark that he is likely to find scope for his powers in a public sphere, and ending, "he is equal to emergencies, and makes use of all means within his reach," could not have been more accurately written. Mrs. Schreiner would probably read with a grim smile the allusion to his "deft use of all means within his reach." That "all" covers a great deal. Neither friends nor foes will be likely to deny that Mr. Rhodes is a lover of power, and that he makes his presence felt under all conditions, and, in short, does all those things which Miss Ross describes. Equally true is it that he would be ready to go to the other side of the world without hesitation. All the rest is absolutely exact, the only question on which there may be some doubt is this: "He is deeply reflective, sometimes living more in the spirit than he knows. He senses the hidden activity of thought, and sometimes becomes so absorbed by his internal consciousness as to forget the original arguments which his reason urges at other times." What Miss Ross means by "living in the spirit" I do not exactly know. It is not a phrase which I should have used, but it probably is the most exact expression which she could cull from her vocabulary for the purpose of expressing that habit of brooding in an ideal world—the ideal world, that is which is to be and which his life is pledged to bring into being. So defined, there is no doubt Mr. Rhodes dwells in the spirit as much as any man, much more than any practical statesman whom I have ever met. But this explanation is necessary in order to make her meaning clear.

OLIVE SCHREINER.

The delineation of the character of Mrs. Olive Schreiner Cronwright, is very remarkable. Miss Ross knew that her subject was a "distinguished woman," that was all. But how minute the analysis, how subtle the discrimination, how admirably she describes the finer shades of character of the one woman genius whom South Africa has produced. Miss Ross is not a literary woman. Her phraseology here and there is a trifle involved and turgid; but she has got hold of the truth of things. Her very first note is excellent. The combination of the womanliness of the woman, and the intellect and grasp of a man—that is Olive Schreiner exactly. And so with the second. She is not a "new woman" as Miss Ross understands that term, but she has advanced views, and is rational without running into extremes. But I might go on sentence after sentence, there hardly seems a single flaw in the whole portraiture. It is a marvellous mental picture of Olive Schreiner as she is; and when we remember that it was not written by a lifelong friend, or a consummate literary writer, but by a plain little woman down in the Midlands, who did not know in the least who she was writing about, it is little short of a miracle—a veritable miracle of psychometry.

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THE COUNTESS OF WARWICK.

The delineation of Lady Warwick's character also seems to be extremely good. At the same time it is difficult to enter into details or to speak so positively of it as when dealing with a statesman of the position of Mr. Rhodes. On the whole the distinctive idiosyncrasy of Lady Warwick seems to be very accurately hit off, but I should prefer to hear what she said about it herself before committing myself definitely as to the character sketch as a whole. At the same time I think it is quite safe to say, if I were to write the sketch myself from my own knowledge of the subject I do not think it would differ at all in any vital point from the sketch which Miss Ross has made. There would be a difference, no doubt, in the colouring, but in the main the general effect would be the same. Besides, it is possible that my description might not be so accurate as Miss Ross's. One point of detail I know nothing about. Namely, the visualizing faculty which enables her to reproduce mentally anything that impresses her. It may, as Miss Ross says, develop into a kind of mechanical drawing, but if so I do not think Lady Warwick knows anything about it. It might be interesting if she were to develop into an automatic writer.

On the whole, any one of these four sketches taken by itself seems to me to contain far too many hits, and far too many slips, to be accounted for on any theory of mere coincidence or chance. Miss Ross's *modus operandi* is very simple. When she receives any article submitted to her as a test she holds it in her hands, makes her mind passive and then writes down the impression that comes to her. It is as if the character of the person were before her, and she merely writes down what she sees. She does this for everybody at any time. But, of course, as it involves a tax on her strength and time she charges a fee of five shillings. Her address is Miss C. Ross, 41, High Street, Smethwick, Birmingham.

A PSYCHOMETRIST'S VISION OF THE CRUCIFIXION.

The power which the above delineations show is possessed by Miss Ross in relation to the character of unknown and far distant individuals, is also capable of being employed to recall the associations of the past. Mr. W. Denton, in his "Soul of Things," gives numerous illustrations of this, and encourages the hope that psychometrists would enable us to rewrite the history of the world. These high hopes have not been fulfilled, but undoubtedly psychometry does enable the percipient to recall in a more marvellous fashion the vanished scenes and the silenced voices of the distant past. For instance, Miss Rowan-Vincent, in *Light* of October 5, gives the following instances of her own psychometry:—

I first found I had the gift of psychometry when a gentleman put into my hand a ring, and asked me what I could tell him about it. The first impression was that it had formed an ornament other than a ring, and then a scene of bloodshed and great horror arose, which I had no difficulty in recognising as the Indian Mutiny. I saw the jewel in the hands of a soldier, who had it made into a ring and brought it to England. The idea of hunger then came into my mind, and I felt as if I wanted my breakfast, dinner, and tea all at once. The gentleman, I found, knew less about the ring than I told him, but he knew this much, that it had been brought over from India by a soldier, after the Mutiny, and subsequently came into the possession of the soldier's brother, a waiter. Another case. A lady of France brought me a small piece of limestone. First I went to the quarry, then to a magnificent building destroyed by shot and fire. I found myself in a spacious and beautiful apartment, with balcony, terraces, and fountains. The room was thronged with ladies and gentlemen in Court dress or uniform. Going upstairs into a small room, I found myself in the presence of one I knew at once to be Napoleon. My visitor then told me that the piece of stone was from the ruins of St. Cloud.

One of the most extraordinary cases of psychometry that has come under my notice in recent times has been that which Miss Hall reported to me. Miss Hall is a lady who, during her travels in Palestine, picked up some relics, stones from the Dead Sea, Bethlehem, and the Garden of Gethsemane, and the usual carved work that tourists buy in the bazaars. These stones she has submitted from time to time to natural, trance, amateur and professional psychometrists with some very astonishing results.

They have described, with many variations, some of the most sacred scenes in the Scripture narrative. They have, when holding the stones from Golgotha, which were given them without any clue as to their origin, described the Crucifixion. A stone from the Dead Sea brought to the vision of the psychometrist the destruction of the cities of the Plain, while another stone brought up a vision of the Resurrection. One of Miss Hall's most treasured relics is a cup, which, in her belief, was made from the wood of the true cross. Here is what Mr. Lees said, when, under control, the cup was handed to him, with a request that he would tell Miss Hall what he saw. He began:—

"There is a good deal of pain connected with this; agony, brutality, mangled bodies——"

He seemed to be coming to it at once, then he drifted off into Yorkshire. This had come from Yorkshire, he told me, and he described a room with things high up on shelves, and an old woman whom he imitated. I waited impatiently until he got out of this room, then at last he got to foreign countries, talked of Mexico and Spain.

"This has passed through many hands." He seemed to be working his way through the rubbish of centuries, then, after rambling on like this, he stopped and delivered his dictum.

Holding out the cup, he said, "This has been held as a very sacred relic from very early times, many traditions connected with it, it has been taken from a tree used for executions, it has been connected with the death of an eminently bad man, and it has been connected with the death of an eminently good man."

"Find out about the eminently good man if you can—all about him."

Round and round went his finger in the cup again, at last out went his arms wide as if stretching himself. "Crucifixion," came the next word. I sat breathless.

"You will think me romancing," he said, at last.

"No, I shall not," I said. "Tell me everything you see, or think you see—any impressions, however vague."

"It has been connected with the Crucifixion of the Nazarene."

"That is exactly what the other psychometrist said, and she saw it twice."

"I see the whole scene, scourging, flogging; he has fainted, poor fellow (very low), hair all matted with blood—dark, chestnut hair falling on shoulders—but they have tied it up high to fasten on the crown of thorns with."

"Can you see his face?"

"Oh yes."

"What is he like?"

"Deeply bronzed from exposure to all weathers. He has been very brutally treated. They won't even wash the blood off. He was led out at eight o'clock in the morning," I think, he said. He tried to put the cup down several times, but I kept him to it as long as I could. He said, in answer to my questions, he saw the storm and the darkness.

"That is a very sacred relic," he said, when he gave it to me back.

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So far Mr. Lees. Some months afterwards the cup, in the presence of one of my staff, was handed to Mrs. Bliss, who was under control. The following is a stenographic report of what passed when the cup—in appearance an ordinary wooden egg-cup—was grasped by the psychometrist:

"I see on this 1413. It is the only thing I see."

"Turn it on the other side; the other end."

"I get the same thing, 1413, Paul Burnett, and I believe it is the maker's name. I see a little instrument in his fingers."

"Can you go back to more ancient times with that?"

"With that. I see large table; many sitting round it; wine in peculiar glasses; men very, very ancient, more like biblical type. Table being cut into pieces, and I should say that this came out of the table of the Lord's Supper."

Miss Hall then handed Mrs. Bliss a necklet of shells.

"I go very far back, now," said Mrs. Bliss. "To the time of the Crucifixion of Christ."

"What do you see?"

"I see a very beautiful building; men sitting down, dressed in garments, some white, or dirty-looking white; others kind of blue gown, sitting down on some small tablets, and there is another—see a woman dressed in a very pale blue dress; the front and upper part of dress blue, white following from sleeves. This belonged to long chain around her neck, and fastened to left wrist. Enters this large building, which is built of stone; goes straight to one of the people; takes this off her neck, and gives it to a dark man, who has long hair, long beard, and moustaches. Offers it to the man."

"How do you know this is the Crucifixion?"

"I saw Christ, and I believe the stone comes from the cross."

"How very nice! You see beautifully, Mrs. Bliss."

After looking at the cup again, Miss Hall returned to the shells, saying:—

"Will you look at these shells once more? I should like you to see the Crucifixion."

"Now, my opinion is that this necklet was offered for sale to save, if it were possible, the death of Christ. The necklet was not handed over, and I see now the three crosses, and our Saviour in the centre; and I see a woman, Mary, at His feet, and she is counting the shells. It appears to me that the necklet was offered for sale to defend Him or to save His life."

"Can you describe Him?"

"I should describe Him as a man apparently more about forty than the age, as the hair is just at the top a little grey, just at the sides, and I see Him; His eyes are open, and were what we call a blue-grey, of a very beautiful tint; the face is very pale indeed, and the moustache and beard is inclined to auburn; rather pointed beard."

"Does He appear to be suffering?"

"The face is pale, but He does not look suffering. His eyes are open."

"Is He on the cross?"

"Yes, on the cross. The crowd of the people on the back, and by their expression they are hooting at the back, but there is a cluster round about the three crosses."

"Can you see the letters over the inscription?"

"No, I do not see the inscription. The cross is quite black, black as that stone (pointing to a stone); the centre cross is black, but the other crosses are of a brownish tint."

"What time of day is it? Noon?"

"I should say it was early morning; it looks more like early morning by the atmosphere; about 7 o'clock in the morning. Of course I cannot guarantee that that would be right."

Again Miss Hall handed her the cup.

Mrs. Bliss asked. "Has this cup been in the hands of a lady, dark, with slim features? I get her influence first. This cup is very difficult. I am positive it is connected with the crucifixion of Christ, either taken out of the cross, or the Supper Table."

"I have been told that that is part of the true cross," said Miss Hall. "Can you see the Crucifixion with that, Mrs. Bliss?"

"I tell you what I get. I hear a voice clairaudiently say to me, 'The egg-cup was cut out of the cross that Christ paid the penalty of sin upon.' I can depend upon that."

It would be advisable to make one or two more crucial tests, under conditions which exclude telepathy.

I have a mass of other readings by Mr. Lees, Mrs. Bliss, and Mrs. Graddon, as well as some by friends and children, but for this number the above will suffice.

There is no reason to doubt the good faith of Miss Hall. The usual precautions were taken to prevent the medium knowing anything about the nature of the relic. Sometimes the stone was wrapped up in paper. In all cases it was only designated by a number, yet the above was the result.

The only explanation that can be hazarded is that the mediums received telepathically a suggestion from Miss Hall as to the character of the relic, and that she responded to the suggestion as mediums do. Miss Hall is in revolt against this suggestion. But there is this much to be said in support of it.

I have seen Mrs. Bliss when under control describe as if it were an actual scene passing before her, the details of a wholly imaginary incident which I had written, but had not yet printed, a short time before. I gave her no suggestion consciously. But my mind was full of the scene, and Mrs. Bliss read it as if she were reading a printed page. It was the thought impression which she visualized, and visualized with an ease and an exactitude which was not in the least impaired by the fact that the whole thought picture was purely imaginary. What I did unconsciously in that instance Miss Hall may have done unconsciously in the other case. I do not say that this is so, I only point out that the telepathic hypothesis by our sub-conscious, subliminal self, offers an explanation less incredible than the theory that (1) Miss Hall's cup was actually made out of the original cross and (2) that this wood was thereby impregnated with such power as to make the whole memorable scene live before the eyes of the psychometrist after the lapse of nearly twenty centuries.

I would like to try the experiment with a psychometrist when Miss Hall was not present. Pending such a test, I hold over the results obtained in experiments with the other relics.

PSYCHOMETRY IN MEDICINE.

Dr. J. R. Buchanan, of California, the original discoverer and chief authority on Psychometry, has an article in the *Arena* for September, which he entitles "Marvels of Electricity," but which, in reality, is an exposition of the possibility of the application of the laws of psychometry to medicine. The potency of the medicine, he declares, can be transmitted without its substance by the aid of electricity, and he illustrates this by referring to the transmission of thought by psychometry without the aid of electricity or wires. Dr. Buchanan says:—

"For many years (over forty-five) I have been familiar with the fact that medical potencies proceed diffusively from medicines, without their being received into the body, or being even in contact with the surface. I have also for many years known that an electric current through the medicine would carry its influence into the constitution, and even into that of another person, through whom the current was made to pass. Thus, in a group of ten or a dozen persons who joined hands, the medicine through which a positive current was passed at one end of the group would be recognised by the whole group

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through which the current passed, with different degrees of distinctness, according to their impressibility.

"The medical profession has believed that medical effects could be produced only when the substance of the medicine was carried into the body by the current, and the possibility of this was long denied. The possibility of carrying in the potency of a medicine without any of its substance, by a current which traverses metallic conductors before entering the body, would be universally and perhaps scornfully denied in medical colleges, though I have for some years been demonstrating its practicability in my courses of lectures, and sensitive individuals have often detected the character and given the name of the medicine affecting the current, when it was one with the effect of which they were familiar."

My psychometric experiments with medicines, showing that millions who have a moderate psychometric capacity can feel the influence of any medicine held in the hands, enveloped in paper, or even contained in a hermetically sealed vial, have been verified in France, not according to my simple and easily demonstrated method, to which millions can respond, but by selecting hysterical psychics, and holding the medicine behind their heads, without contact. This was the method of Drs. Bourru and Burot, which was reported to the National Scientific Association of France at Grenoble a few years ago, after having been well verified by the investigations of several medical professors.

When these facts become generally known, they will refute the common objection to homœopathic infinitesimals, that they do not contain enough medicine, as my experiments prove that we may receive the potentiality of a medicine without a particle of its substance.

If the question should arise, Cannot the electric current which transmits medical, physiological, and pathological influences, transmit as easily psychic conditions, thoughts, or emotions? I reply that it certainly can. In 1841 I made a set of experiments with the late David Dale Owen, the well-known geologist, in his laboratory at New Harmony, to determine the conductivity of various substances for the *nerve-aura* of the human constitution. The record was written out by him, but lost soon after in a stage robbery in Ohio. The law of conductivity was closely similar to that of electricity. But for the higher psychic forces the conductivity is much greater, and one effect of it is seen in the strange sympathies that have sometimes occurred between telegraphers at connecting stations, especially when of different sex.

I have not felt much interest in this metallic transmission because the psychic transmission is just as practicable without the aid of wires, as is shown by psychometry. Friends or conjugal partners may know of each other's death (like Lord Brougham), no matter if on the other side of the globe. The late Dr. Gray, of New York, had this power with his patients; so have several hundred practitioners in this country; and I have realised the illness of a friend at the moment, in one instance two hundred miles away. From Louisville I sent a letter to a friend at New Orleans, writing in it three words by touching the pen lightly without ink or mark. In her reply she gave me the words. Any good psychometer can catch the impression that another would give through a wire, and perhaps there will be less disposition to doubt this since it is proved that electricity can be sent in any direction through earth, water, or air, and Mr. Stead has shown that messages can be sent without any apparatus whatever. Wires are not necessary—the atmosphere does not hinder. A few days ago, about 9 A.M., Mrs. S. said to her friend: "Mrs. G is talking about me, and she knows that I know it. She is thinking of going to the seaside!" The friend wrote this to Mrs. G., who lived about eighty miles away, and Mrs. G. brought me the letter and said it was all true.

The marvellous experiences of Mr. Stead, in which it seemed that a friend at a distance could write through his hand, are not as mysterious as they seem. They simply reproduce the phenomena of psychometry, which I have been publishing for fifty years, and add thereto an automatic action of his hand, accustomed to obey the current of his thought, without any conscious action of the mind with which his psychometric power brings him *en rapport*. But the control of his hand by another is not impossible, for as disembodied spirits do thus control and write through the hands of mediums, I have no doubt that Mr. Stead can thus receive messages from the departed, and even from the living, whenever he shall come in relation with some one of great psychic force. If Mr. Stead should read these lines, I hope he will make the experiments I suggest, and not be sceptical if his messages should come from eminent historical characters, for it is as easy to communicate with Cæsar or Socrates as with John Smith if one lives on their higher plane.

Telepathy is beginning to be understood. It requires no wires. It is practicable now, and will be practised some time, to establish telepathic stations round the world, by which a great amount of intelligence can be instantly sent.

Thus it seems to be coming about that all things are tending to unification. Psychometry merges into telepathy, and both are combined in thought healing, and, in a strange way, electricity seems to serve as the link between conscious thought of man and the central energy manifested in the aggregate of dynamical systems into which science has analysed matter.

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VI.—THE LAW OF PSYCHIC HEALING.

A COMPENDIUM FOR CURING THE BODY BY THE SOUL.

MRS. GILLEN'S "THE LAW OF EXPRESSION."*

BY MRS. ABNEY-WALKER.

THE title of this little brochure is a very good one, and gives a compendium of what Spiritual Healing, Christian Science, Mental Harmony (or whatever name best appeals to the reader), would teach.

If, however, this pamphlet is meant for the unlearned (as we gather), its terminology and explanations are not quite so clear as its author imagines, even to those long conversant with this system of teaching. And though technicalities are supposed to be avoided, we have a good deal which reminds us of Sydney Smith's story of the young lady in a Scottish ball-room whom he overheard saying to her partner, apparently in reply to a proposal: "That, my lord, is love in the *Abstract!*"

A PRELIMINARY CAUTION.

We are sure the writer is much in earnest, but in the recent flood of American literature on this fascinating subject—the power of mind over body—we have far too much of wholesale assumptions which presuppose every person to be in the same state of mental evolution. As a modern writer well puts it, with regard to Pantheism, when its votaries say: "All matter is God," they forget that, although all matter is of God, all matter is not in the condition of God; so with the teachers of Christian Science, the most unwarranted assertions are sown broadcast among the widely-differing units of an audience, to the effect that "they can *all* go home to heal themselves and everybody else!"—allowing nothing for the "bushel-cover that is, alas! over too many of our candles," so that the Divine Spark is hardly as yet even visible. They are told that by the repetition of certain formulæ (most true and excellent in themselves), they are certain to heal, and that it is a lack of faith to suppose this depends on anything of relativity in the patient, or of development on their own part, as if they all presumed to think they had attained to the Perfect Humanity of the one sinless Christ. Some of this current teaching appears like an approach to the perilous rocks of Calvinism, as once set forth by a lady who blasphemously said: "I may commit murder, or my little boy may tell any number of lies, and it cannot touch our salvation, because we know that we are among the elect!" There was no thought there about "working out Salvation," or of St. Paul's gentle words: "I count not myself to have attained," and "lest I be a castaway." This is terribly paralleled by the way in which some teachers interpret "There is no evil," and in which some thoroughly well-intentioned people even say, "we must not resist or denounce it, because we thereby give it a positive existence"; not seeing that the denial of its power is mighty to the pulling down of strongholds of iniquity, which *must* take place ere we can help to build the Palace of Goodness and Truth in their place—that we must "deny" the genuineness of the counterfeit coin, if we would put it out of circulation.

STUBBORN LIMITATIONS.

Christian Science is in itself a beautiful and elevating doctrine, and its fundamental doctrines—"All is love"; "There is no dominance in Matter or Evil"; "The good is the alone victorious"; "I am Spirit from the one divine source of all"—are most soul-stirring truths, which no one who had once grasped them in the depths of his being could ever again let go; but *how* can the light shine through a dusty pane, or when still covered by the "bushel measure" of the undominated lower nature? The light is there all the-time in every man, thank God! however latent; but it will save us many a heart-break if we do accept the fact that all are not yet "spiritually discerning," and that although many and many a hard layer of mental accretion and false concept will undoubtedly yield to our "Denials and Affirmations" in Spiritual Healing, there *are* people like those of Capernaum of old, in whom we "can do no mighty work," because of their wholly unspiritual condition, so that their "radiant point" is as yet unreachable by human effort.

WHO CAN BE CURED?

It may here very naturally be asked:—"How are we to know when this is the case, or when those we 'treat' will prove responsive?" And unfortunately this can be known to very few but the psychic or the clairvoyant. Intuition, however, will often come to the Healer's aid when he or she has a joyous conviction that a particular case can be much helped, or that another might prove hopelessly obstructive to *them*, though very possibly not to someone else. One blessing, however, in Psychic Healing is that we can certainly do no harm by it, unlike the giving of a drug, which one can perhaps assimilate, and from which another derives only injury. It rarely happens that any earnest effort to make the True Self manifest does not result in *some* form of benefit, for even if no physical aid accrue, the treatment is often found to translate itself on to the higher moral plane, with marked benefit to character, or softening of asperities; while the fact that there may be no *visible* result of the kind aimed at must not too much discourage us, or make us think that there is no use or truth in so Spiritual a mode of Healing.

Those who have given it up in despair and gone empty away, have been often unwisely led to expect universal and equal success with every one, which is contrary to all experience of special rapport and magnetic relativities on the more physical place, Natural Law being so markedly seen to work in the Spiritual world, just as much as does Spiritual Law in the Natural world, their source being one, and their working interpenetrative.

The most helpful settings forth of this system of healing have been found by many to be Evans' various lucid and useful volumes, and Miss Frances Lord's "Christian Science Healing," published both in England and America, procurable through Redway, 9, Hart Street, Bloomsbury, and to be found in "Borderland" Library by those who wish for a very full and interesting presentation of the subject.

MRS. GILLEN'S TEACHINGS.

To return, however, to Mrs. Gillen's pamphlet, a slight *résumé* of which may give a general idea of its scope. She opens with some useful introductory re-

* "The Law of Expression, or Order of Creation." By Alma Gillen.

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marks, saying that people are gradually beginning to recognise the potencies within themselves, as evinced by a belief in many branches of occult study, but that they have much need to understand the *rationale* of their inner powers, if they would not bring discredit on the subject; and to grasp the unity of the spiritual and physical nature as both coming from one fountain, understanding what a lever for the difficulties of life is to be found in the Spiritual part of us. All "expression" must be from the inner to the outer, and a practical grasp of this opens the door to endless new meanings and possibilities, through the avenue of what the writer calls the "Mentality" or "Soul," though it is a little confusing to class these together as *the part which thinks;* the word "Soul or Psyche" being so constantly understood in different senses, and, at different times, even by the pre-Homeric and post-Homeric Greeks.

MENTALITY.

Expression being from the inner to the outer is what can be cognised by any of the senses, the examples of Mathematics being the "expression" of its principles, not their cause, but their effect. To make this thought of practical application to the Life-principle we must further see that "every Expression must have at least two causes." To revert to the illustration from Mathematics, if the Principle be the primary cause of the example, and the latter be the "expression or finished proof" of the Principle, there must always lie between them something else, in unvarying sequence, which is the problem. The problems and examples of the Life-principle are human beings, to whom we seek to apply the "Law of Expression" for their own benefit, reasoning from the Principle or Life as the Cause, to the body as effect, between which lies the "Mentality," or that part of us which *thinks*. It is a common error that we think with the brain, though being itself a merely physical thing, it can only act as an instrument, in response to an invisible cause, as Mental action which *precedes* the physical. Just as our various members have each their special work, so is it with the "Mentality," which consists of Memory, Imagination, Will Power, &c., &c., in a highly complex way.

THE TRINITY IN MAN.

Thought is a far more wonderful thing than the unreflective are aware in its capacity of speed, *e.g.*, Time and Space being no barriers to it, bringing the Spirit into absolute *presence* of the object of Thought, and in its power of multiplying, as set forth by that little realised word *brooding*, till we often come to see "the reason why" for anything we are contemplating. Every "expression" is a "three in one," and so is Man, because, if he consists of body and of Mentality, there must be something *behind and beyond* these, which *does* the Thinking, thus making him to consist of Thinker, Thought, and Body.

But as the Principle in Mathematics never changes, however much the problems and examples vary, so the Life-*Principle* or Spirit in man is unchangeable, whatever be the condition of the mind or body. If anything be wrong with the Expression or physical part, it is traceable to the Mentality, which must first be set right, so as to harmonize its Expression or body. But no bold theories are of value unless we can bring them to a practical application. Thus we see that the "Law of Expression," being "the order of Creation," is therefore universal, and the Wondrous Original Thinker is the Great First Cause, God, the ultimate concept of all.

Man being the microcosm, we judge of some at least of the Great Thinker's attributes by what He has put within us; *e.g.*, "the body displays force, which shows Him to be Power; the brain formulates reasons, which proves Him to be Wisdom; the body expresses affection, which shows Him to be Love." Thus Man, *the thinker*, comprises in himself Love, Wisdom, Power, besides his Mentality, with its complex gifts, and his body.

Thus we do not think of his mere physical part as *himself*, but that he is a Thinker *with* a mental and physical nature, or, as in the striking phrase, "I am Spirit, *having* a Soul and body."

The Thinker only acts on the body through his Mentality, so that it becomes his "*expression*," and the question at once arises, How can this express Love, Wisdom, and Power, if the mental action be the direct opposite of these, in hate, ignorance, weakness, or fear? For the natural result of these will be to land it in disharmony and feebleness.

Here we should remember the "multiplying" faculty of Thought, whether from ourselves or others, when it "broods" on inharmonious things, and positively develops them. It is the fatal separation in our minds between God and man that causes all the evils in the world and in ourselves.

Thus Spirit, Mentality, and Body must work in the "harmony" originally intended for them, setting forth Love, Wisdom, and Power; as if they work in contradiction they jar upon each other, and both misery and illness may naturally be expected to ensue.

TRINITY IN UNITY THE SECRET OF HEALTH.

Our writer concludes that the grasping of this triune principle, so as to bring our whole being into Unity, is what is needed for the understanding of all Truth and the healing of all sicknesses. We cordially agree with one of her closing assertions, that a spiritual concept of Man in matters of healing "would enable scientists to find out all they want to know about the life-principle without the aid of vivisection." One thing which has greatly attracted some of us to the study of Psychic healing being its vital divergence from any such blinding and confusing methods of torture, leading the experimenters to false conclusions, violating alike the Love Principle and the Unity of Being, *all* Life and Sentience having its own "rights," and to the exemption from torture of the weaker and lower at the hands of the stronger, "Might" never being truly "Right."

Only by the Law of Love and Harmony can the nations or individuals be healed, as all life is on its upward path of evolution, which we may well seek to aid, and not impede by cruel methods which rebel against Creative Unity.

The pamphlet ends by the reminder that "*now* all things are possible, and that to live for the future does not necessitate the crushing and eliminating out of the present what beauty and happiness rightly belong to it."

There is much in the argument which is valuable and thought-stimulating, though some passages are not so clear in "expression" as might be desired; but it goes much deeper than many superficial American papers we have seen, which sin against all logical presentment by assuming their premises, and then basing a heavy superstructure on a sandy foundation.

THE TRUE ECLECTICISM.

As Christian Science began there with an idea of emancipation from all sectarian beliefs, it is painful to see how it all tends to become a "sect" of its own; the "Eddyites" being somewhat "Mahometan" in the strength of their

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denunciations, and their prophetess's dreary book the sole Koran for the "faithful" in *her* sense, so that those who are not of her disciples do not apparently obey the truth! We have happily no such Christian Science papacy in England, but even here we have an inclination to think no other method of healing of any value, if once accepting this system. It is a curious spectacle how all human tendency is to think "orthodoxy is *my* doxy, and heterodoxy everybody else's doxy!" Yet Faith-healing, devout prayer, and concentration at Lourdes; St. Winifred's, or any other shrine of healing, and a restoring gift of Touch or Magnetic current, may *all* be of real help and value if the individuals are in a responsive state; though we are far from agreeing with Zola's most painful and pessimistic view (after so glowingly describing some of the wonderful answers to prayer before the shrine of Lourdes), that, considering the misery of humanity amid all its sicknesses and sorrows, it needs to have set before it "the eternal *lie* of Paradise," and the "moral police" of an ideal! We thank God, on the contrary, that these things are *no* "eternal lie," but eternal *truth* that the "redemption of the body from the bondage of corruption," and the distresses of suffering, is an actual reality, beginning here and now, where the spiritual has sway, and the true self is brought into manifestation.

THE TRIUMPH OF THE SPIRIT.

Christians who rejoice over gloom, and not over that which dissipates it, forget that Healing, whether of soul or body, is just *as* much a "gift of the Spirit" as "Love, or Joy, or Peace"—and that we are therefore right to seek it, and to believe in it. There is a striking expression in one of the collects which shows the recognition of our threefold nature—body, soul, and spirit, where it says, "We offer and present unto Thee *ourselves*, our souls and bodies" —thus clearly setting forth that soul and body are not the *all* of our complex being. Thus we gladly hail all that brings home to us the Spiritual nature of man, or which helps to bring out in glowing colours some half-forgotten truths where the dust has gathered on the original picture of our Being, dimming the lustre of its Spiritual part. A *real* understanding of its "Law of Expression" would help many of us to rise above the bondage of matter into "the glorious liberty of the Children of God," and to include in this possibility the whole of the groaning creation, animals as well as men—those dumb brethren of ours, who too often endure such undeserved sufferings at our hands, very suicidal for those who inflict them, because violating the Law of Unity, and so retarding their own evolution.

If we once grasp the Unity of Substance and the truth of that grand old saying, "The All is the One," we can never be found among the violators of others' rights, human or subhuman, but it will guide us into the Law of Harmony, and how we can, each in our little measure, practically help to apply it, whether in consolation, in uplifting, or in healing—in union with that "Everlasting yea" which rings through the ages—"Behold I make all things new!"

E. E. ABNEY-WALKER.

Folkestone, *September*, 1895.

THE EXPERIENCE OF A DISCIPLE.

MR. G. OSBIND sends me the following account of his experience of Mrs. Gillen's teaching and results:—

Respecting "Divine Science." When you were good enough to send me Mrs. Gillen's address, I arranged with that lady to see a friend of mine who was ill. At that interview we were so much taken up with the ideas propounded that we arranged, as soon as we could make up a class, Mrs. Gillen should come down for a week and instruct us in the primary course. This was done. Some of the students mastered the doctrine; others have not. Those who were the least prejudiced and the least dogmatic or orthodox have had the best results. In my own case, I had to wear spectacles for bad sight, which I have abandoned since the first lesson, and I was suffering from a skin complaint, which is gone without any other treatment. In the case of another student, an elderly man, who had been a sailor and an inveterate smoker, he gave up his life-long pipe with scarcely any effort, and has not returned to it. To say nothing of these physical manifestations of harmony, there is an incomparable peace and joy that follow the acceptance of the Divine Science doctrine. It is the real peace which men seek, but it is only to be had on the payment of all dues, which is "to Love." It seems a very easy matter to say "love," but we do not know what we dislike until we begin to analyse our life, which we then find to be a huge bundle of dislikes and hates. And in the "silent hour" mentioned in the *Arena* article, when we begin to send out our love thoughts to our friends and connections, it is at first a hard matter to send a loving thought to one who seemingly has been unkind to us during the day. We have so long indulged unloveliness, that loveliness has been starved out of existence, and now we have to begin with a skeleton, and it seems almost unable at first to bear handling; however, a little careful systematic effort, and the life begins to show itself more and more, until we find him growing to a fully developed love-man. These dislikes of ours are our greatest enemies, and the sooner we learn to sink our selfishness and to love others as ourselves, the sooner we shall cease worrying about the material, and all good will be realised. It is a solid fact that the very things we are working to obtain are our present rightful possession. The peace men blindly seek to obtain in the accumulation of wealth, is to be found only in the "within." And success (which men fear to lose) is theirs simply because "all is good" and "all is yours."

Now, in order to give you some idea that the incomprehensibility of psychic Healing, of which you speak, is not in reference to Divine Science, permit me to give you a quotation from the official organ in the shape of a "first lesson on the law of Being."

The first step in Divine Science is to come to an understanding and a comprehension of the nature of your being. In other words, to know *who* you are, *where* you are.

Being comprehends and includes existence. In grammar, the first person of the verb "to be" is "I am." So when you make a simple statement of being, you say "I am."

Now, who is this "I am?" Is it the body? No; for I speak and act by means of my body. *My* body. That means that the "I" possesses the body. I possess *my* body. Then who am I? Is it my mentality? No; for I think with *my* mentality, which means that the "I" possesses the mentality also. Then who am I? for *I am*, even when not thinking or speaking.

It is vain to attempt to answer such questions as these, except from a scientific standpoint. Science means to know. Science deals with absolute truth. Science, to be a science, must necessarily have basic or foundation principles which are unchanging, and from which we draw all conclusions related to that science.

The science of mathematics has certain basic principles which are as unyielding and unvarying as God Himself. Follow the principle, and the same answer will be given every time. It matters not of what language the characters are, or what method is used in the calculation.

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Divine Science is founded upon a principle as eternal and unchangeable as that of mathematics, and it is through that science we must seek the answer to our questions.

The basic principle of Divine Science is this: "God, and God manifest, is all there is, and there can be but one all."

We say God, for that is the term most commonly used to express the idea of the great invisible Life, Substance, Power, and Intelligence of all that lives. God is Infinite Being, Spirit, Mind, Principle, Immutable, Indivisible, One, Omnipresent, Omniscient, Omnipotent. There can, therefore, BE nothing beside Him; for, if there be anything beside or outside of God, then God is limited to just that extent, and is therefore not infinite; hence it becomes self-evident that God is All. We may also reverse the statement, and say in truth All is God.

Now, ask yourself the question again, Who am I? Your answer will be found by applying the basic principle of Divine Science. God is all. If God is all, then God is I. This is truth. You have found who the "I" is. Now, where did you find it? In God, you reply. Right again; where else could you have found it since God is all? This is the "finding yourself in God," spoken of in the Scriptures. The Ego—the *I am* is in God and is God. If you are in God, and are God, then you possess all His attributes.

You are pure, for God is pure.
You are love, for God is love.
You are truth, for God is truth.
You are wisdom, for God is wisdom.
You are power, for God is power.

And so on through all the attributes and possibilities of God. Whatever you can comprehend God to be, that you can claim in truth to be yourself, for "God is I."

There are three states of Infinite Being, all comprehended in the one God:—

1st. Holy Spirit (Source of Action), *syn.* Infinite Mind.
2nd. Holy Spirit (Creative Action), *syn.* Divine Mentality.
3rd. Manifestation (Result of Action), *syn.* All living form.

These states correspond in man to—

1st. Soul (I am), *syn.* Idea—Eternally in Infinite mind.
2nd. Mentality (I think), *syn.* Ideal—Centre of action, still in Divine mentality.
3rd. Form (I speak), *syn.* that which is Visible—God manifest.

Henceforth hold in your consciousness the truth that the "I am" of you is always in God—is the upper or first state or plane—is God. *Think* from that plane; think of yourself as being perfect soul, potential in God, and of your existence as born of God, as not subject to the visible body, but master of it, having created it; for *in truth* you have created your body (not in error). No one is subject to that which he creates or makes.

Every visible form is potential in the mind of God before it becomes visible, just as the thought is in your mentality before it takes form in words. Words are useful only to give form to thought, to make thought apparent to the senses, to express thought. Thought takes other forms besides words. Every tree, every flower, every song, every painting, every living form is an expressed thought, a thought which was before it was expressed. So the form is not the thought but the expression of it.

The form you call your body is the expression of your real thought. *You* being the thinker, have only to control your thought in order to control the expression.

Now you may ask, If God is all there is, why does evil exist? Evil does *not* exist. Evil has no existence any more than darkness has. Darkness is the absence of light, therefore it is nothing—it is not. An error in mathematics is nothing in itself; it cannot be analysed; it cannot be traced to any source or creative power; it is negative; it is a missing of the mark, a failure to apply the rule or principle governing mathematics. So it is with what is termed evil, in whatever form you seem to find it. God is infinite, therefore there is no room for evil. There can be nothing outside of God, and there can be no evil in God.

Evil appears to exist through erroneous belief, but it is in appearance only. Good is everywhere present, and has only to be recognised to be found. A belief in two powers, one good and the other evil, is what makes all the trouble. There is but one power and that is good. "The powers that be are ordained of God." "God is not divided against himself," hence there *can* be no evil power. "There is one God and Father of all, who is above all, and through all, and in you all."

When you have taken the first step and found yourself as being in the One Great All, then you are ready to make your statements based upon that mighty truth, "God and God manifest is all there is." You must then be included in that all.

I hope this extract or lesson will make it clear to everyone who reads it, that the first thing Divine Science does is to lay a proper foundation for all its work. It is clear and comprehensive, and can be understood by any intelligent person. There is, however, a great deal more than this. What is here recorded is but a tithe of the variety of teaching connected therewith.

I will not comment further upon this, but will leave your readers to judge which they prefer, the *Arena* or Harmony, and should any of your readers desire to be well and thoroughly instructed in the grand science, I have no doubt Mrs. Gillen, of No. 45, Longride Road, Earl's Court Road, Kensington, London, will be pleased to communicate with them (or I shall be pleased to answer any questions relative to it on receiving a stamped envelope with the inquiry). She is an excellent teacher, and reflects the science grandly.

I may say in conclusion that the application of the Divine Science principle is as varied as the application of the law of Mathematics, and is reported to bring good results in all cases, if the principle is firmly adhered to, which hundreds of our fellow-creatures can testify.

I shall be pleased to pursue this matter further if desired.

THE MIRACLES OF LOURDES.

DR. BERDOE contributes a paper to the *Nineteenth Century* for October, entitled, "A Medical View of the Miracles at Lourdes." His tone is appreciative and sympathetic. He says:—

A thoughtful physician in want of a new sensation should pay a visit to Lourdes: it will afford him more food for reflection than a dozen courses of clinical lectures or a series of visits to the wards of all the great hospitals of Paris, London, or Vienna.

Moved by curiosity which impelled me to see who are the patients and what their diseases cured at the world-famous Grotto near the Pyrenean town where Bernadette Soubrious saw the heavenly vision, I found myself at Lourdes in the month of August last year on the eve of the festival of the Assumption. Endeavouring to preserve an attitude of reverent scepticism, and bearing in mind that there never was a period in the history of the healing art when medicine was dissociated from miracles, I mingled with the thousands of pilgrims who sought the virtues of the sacred fountain at the rock of Masabielle. It is difficult to remain strictly philosophical, impossible to be coarsely sceptical in that strange assembly. Hard indeed would be the heart of any medical man which could remain unmoved by the sights which met my eyes that day.

Surely so much misery had at no other place been focussed in so small a space. The beauty of the landscape, "where every prospect pleases, and only man is"—wretched, seemed to mock at a faith which builds "fanes of fruitless prayer," a prayer which at the highest computation is apparently unanswered in 90 per cent. of the cases.

No one who has not visited Lourdes can have any idea what the sincerest prayer and the highest devotion are. No church

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in its most solemn acts of worship can compare with the Grotto of Masabielle for evoking the spirit of worship and invocation, possibly because bodily suffering touches us more closely than anything else. The suppliants at the Grotto kneel for hours with arms outstretched, wrapt in devotion, and often in ecstasy, regardless, or rather unconscious, of the bystanders, who have visited the place from curiosity. But an air of deepest reverence envelopes the multitude. Miracles have happened there; may, and surely will, happen again.

This earnestness on the part of the worshippers, if it do not take heaven by storm, exalts the whole organism and serves of itself to explain much of the thaumaturgy. Is it, after all, so very different from the wonders wrought in the temples of old? Miracles have always supplemented scientific medicine, and doubtless always will do so. To set them aside as silly talk and priestly frauds is to betray the non-scientific mind: so universal thaumaturgy implies a basis of fact which we must not despise. Professor Charcot has lent the great weight of his authority to the statement that the faith-cure is "an ideal method, since it often attains its end when all other means have failed." It is entirely of a scientific order, though its domain is limited: to produce its effects it must be applied to those cases which demand for their cure no intervention beyond the power which the mind has over the body. Purely dynamic diseases are cured by this means, but not organic maladies. Ulcers and tumours may be caused to disappear if such lesions be of the same nature as paralysis and other disorders of motion and sensation which are commonly considered to be the sole field for the influence of the faith-cure.

Dr. Berdoe specially refers to the cure of rheumatic maladies in which it is necessary to produce a sudden expansion or contraction of the limbs. He says:—

What is the exciting cause of these energetic contractions? That which we find in all miracles of this sort—a strong persuasion, a complete confidence.

In reality there is no detraction from the power of prayer and the influence of religion in this scientific view of miracles of healing. God ever works by means of natural laws; we use the word "miracles" for the effect of natural laws which we do not understand; the region of miracle contracts under the extension of the domains of science. If the cure be wrought, what matters it to the happy invalid who, like Marie in M. Zola's novel, jumps from her wheel-chair and, trailing it behind her, joins the procession of thanksgivers—whether the cure is by the touch of a Divine hand or the overpowering influence of a great idea on the nervous system? If our hunger be appeased, it matters little whether it is by manna rained from heaven or a wheaten loaf raised from the harvest field. Miraculous water from the rock does not quench the thirst better than that which bubbles from the village spring.

ST. WINEFRIDE'S WELL: A CORRECTION

To the Editor of BORDERLAND.

DEAR SIR,—In the July BORDERLAND, in an article apparently not intended to be unfriendly to St. Winefride's Well, Dr. T. Green has accidentally fallen into one or two errors which it seems desirable to correct. On page 231 he mentions the case of Miss S. Murphy, who, when suffering from a large internal abdominal tumour, received such relief last August at the Well that at the time it was believed the fibroid had altogether disappeared. He then says, "Dr. Williams, of Holywell, told me that he saw this case subsequently, and then the swelling had returned. The poor woman has since died of her malady, which was not cured at all." This is erroneous. Miss Murphy had never visited Holywell between the time of her cure last autumn and the publication of Dr. Green's article; nor had she at any time been examined or seen by Dr. Williams. Moreover, she is not dead; but, on the contrary, is at present in excellent health and spirits, and came here to visit the Shrine on the 20th August this year, the anniversary of her cure.

The cause of Dr. Green's error seems to have been a confused recollection of some imperfect account of an examination made by Dr. Imlach of Liverpool, last March. The latter doctor decided that the tumour had not altogether disappeared, but that the woman was at the time in excellent health, and apparently unaware of its existence. The whole account of the case was printed in the *Catholic Times*, April 5th. She has not been examined by any doctor, and there has been no return of the external swelling since.

A little later on, in the same article, Dr. Green says that a stiff jacket belonging to Hannah Goddard, a girl cured of spinal disease, was hanging up at the shrine whilst she continued to wear another of the same character. This is also a mistake. No jacket of hers was hung up until her departure after the second visit last April. She had continued wearing it by her doctor's advice after her cure, and apparently had it on when Dr. Green saw her. At his second visit to Holywell Dr. Green probably saw the jacket at the shrine, hence apparently the mistake. I have been led to ask you to correct these inaccuracies by the fact that last year a somewhat similar story got current of a woman who was supposed to have died a few days after having been reported as cured of an internal complaint at Holywell. As far as I could ascertain the case was mythical.

I am, dear Sir,

Yours very sincerely,

CHARLES S. BEAUCLERK.

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VII.—THEOSOPHY.

THE RESIGNATION OF MR. HERBERT BURROWS.

THE Theosophical Society has received the public resignation of Mr. Herbert Burrows. For many years past Mr. Herbert Burrows has been one of the most devoted supporters of Mrs. Besant. He was with her when she began those investigations into the psychic phenomena which ultimately led her to the feet of Madame Blavatsky. He accompanied her in her hejira from agnosticism to Theosophy, and for some years he was one of the stoutest defenders of the Society. Mr. Burrows, however, was much shaken in his position by the revelations of the impostures brought to light in the recent scandals. He was one of the first publicly to state in the *Westminster Gazette*, that it would be necessary to have a clear and conclusive answer to the charges brought by Mr. Garrett in the columns of that paper, otherwise it would be impossible for him and others to remain in its ranks. Since then we have had the publication of all the documents. The split in the Society has been consummated, and Mrs. Besant and Mr. Judge stand confronting each other, each at the head of a band of devoted disciples, one in the old world the other in the new, and each claims to be the genuine and original Theosophical Society. All that would matter little. Christianity itself has gone through divisions which even the lapse of many centuries has failed to heal; and what was much more serious, is the suggestion which the attempted hushing up of the Judge scandal left on the public mind, that the society which takes as its proud motto, "There is no religion higher than truth," was not above the temptation before which so many imposing religious organizations have fallen. I am not, therefore, very much surprised that I should receive the following letter from Mr. Herbert Burrows:—

To the Editor of BORDERLAND.

SIR,—During the past few years I have publicly advocated Theosophy in connection with the Theosophical Society. Will you allow me to say as publicly, through your columns, that I have felt compelled to resign my membership of that body.

The recent disclosures of fraud which have split the Society led me to further investigations, impossible before, which have thoroughly convinced me that for years deception in the Society has been rampant—deception to which Madame Blavatsky was sometimes a party.

Both Col. Olcott, the President of the Society, and Mr. Sinnett, the Vice-president, believe her to have been partially fraudulent. To the charges of fraud brought by Mrs. Besant against Mr. Judge, the late Vice-president, may be added the accusations . . . against Col. Olcott laid before him by Mrs. Besant and Mr. Judge, and in consequence of which the Colonel resigned his presidency.

To this organization, in which these and other questionable things take place, I can no longer give my recognition and support, and although I do not in any way give up the essential ideas of Theosophy, I leave the Society; for, as it now exists, I believe it to be a standing danger to honesty and truth, and a perpetual open door to superstition, delusion, and fraud.

Faithfully yours,
HERBERT BURROWS.

68, Aberdeen Road, Highbury Park, London, N.
October 2nd.

Mr. Burrows' letter of resignation is a serious indictment of the Theosophical Society as it now exists.

WHY?

Let us examine it carefully, and take seriatim the various charges which Mr. Burrows has flung in the face of his colleagues. Let us examine his letter paragraph by paragraph.

The first point about this letter, and the one that is most surprising, is the date of its publication. There is nothing referred to by Mr. Burrows which did not occur at least twelve months ago. Madame Blavatsky has been dead for years. Colonel Olcott resigned his Presidency at the beginning of 1892, but he resumed his office in 1893. The Judge scandal was fully exploited last year, but these are the only facts to which Mr. Burrows refers. The attitude of the Theosophical Society has been fixed and advertised to the world for months past. Mrs. Besant has been in England since April last, and Colonel Olcott since the beginning of June. During all that time Mr. Burrows has kept silence, but now, within five days of Colonel Olcott's leaving England and within nine days of the date when the steamer sails in which Mrs. Besant has secured her passage, we have this letter in the newspapers.

I am informed just as we go to press that Mrs. Besant has cancelled her passage, forfeiting half her fare to India in order to defend the Theosophical Society from the imputations thrown upon it by Mr. Burrows.

1.—H. P. BLAVATSKY.

I take it that the disclosures of fraud in the utterance of what may be called a fraudulent Mahatmatic currency of pseudo-precipitated letters, are not in themselves sufficient to account for Mr. Burrows' action. He expressly says that they are important to him only inasmuch as they led him to further investigations which had been impossible before. These investigations, the nature of which we know nothing, he tells us have thoroughly convinced him that for years deception has been rampant in the Society, and that sometimes Madame Blavatsky herself was a party to the fraud. What was the nature of these deceptions, or to what extent Madame Blavatsky was a party to the deceit which Mr. Burrows has discovered, is left unstated. But he reminds us of what we knew before, that both Colonel Olcott and Mr. Sinnett, the vice-president, believe Madame Blavatsky to have been partially fraudulent, although it would have been probably more correct to say those gentlemen believe Madame Blavatsky to have occasionally practised, whether as practical jokes, or when under the influence of obsessing spirits, or from sheer love of mischief, deceptions which were merely intended to make fools of her too credulous devotees, than with any serious intention to mislead her followers. Whatever these deceptions were it seems probable they were not practised upon Mr. Burrows himself, at least he makes no such suggestion. Further, the days of Madame Blavatsky's wickedness appears to have been ended before she made the acquaintance of Mr. Burrows. At any rate, Mrs. Besant, who came into her orbit at the same time as Mr. Burrows, has borne the strongest possible testimony to her impression of H. P. Blavatsky's character. She says, "I can only speak of her as I knew her, as I found her while I lived beside her, pure in life, unselfish, laborious, forgiving, generous, most wise, and with all, most free from vanity." H. P. Blavatsky herself was the last woman in the world to have denied her shortcomings, and certainly she never claimed to be half as good as Mrs.

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Besant always declared she found her to be in real life. If it had only been poor H. P. Blavatsky and her many frailties and shortcomings, I doubt whether Mr. Burrows would have taken the step which he has now announced to the world.

2.—MR. JUDGE.

He goes on in his letter to refer to the charges of fraud by Mrs. Besant against Mr. Judge, and other accusations of a very different nature laid before Colonel Olcott by Mrs. Besant and Mr. Judge, in consequence of which Colonel Olcott resigned his presidency. We all know something of the evidence about Mr. Judge, but what we do not know is how this can affect Mr. Herbert Burrows' position, for Mr. Judge has been cast out as an unclean thing from the Theosophical Society. The apostle Peter did not clear out of the Christian Church because of the fall of Judas Iscariot, neither can we see exactly why the Theosophical Society of the old world should be exposed to this sudden blow at the very moment when it jeopardised its existence in order to clear its skirts of the stain attaching to Mr. Judge's manufacture of pseudo precipitated letters.

3.—COLONEL OLCOTT.

The public now hears for the first time of any accusations of any kind having been made against Colonel Olcott. I take it from the wording of Mr. Burrows' letter that the charges, whatever they were, had no relation whatever to the conduct of the Society, and were "laid before" the Colonel by the parties named, who, however, were in no way the responsible authors of the accusation. It appears, also, that the incident referred to took place three or four years ago, and Colonel Olcott's resignation was not accepted. Mr. Burrows must have known all about it at the time. If this compels resignation now, how was it that it was not equally compulsory then?

4.—OTHER QUESTIONABLE THINGS.

But when we come to the last paragraph we find him stating that he "can no longer give his recognition and support to an organization in which these and other questionable things take place, for as the Society now exists he believes it to be a standing danger to honesty and truth, and a perpetual open door to superstition, delusion, and fraud." That is a surprising statement, the evidence for it may be in Mr. Burrows' possession, but there is no information in his letter which would justify an outsider in coming to the same conclusion. What the "other questionable things" are to which he alludes, I don't know, but the natural inference is that they must be very bad indeed if they would justify such a step as that which he has just announced.

WHY NOW?

What is the position? The Theosophical Society confronted with evidence of grave tampering with honesty and straightforward dealing, after shirking for a moment its plain duty, nevertheless rallied, and in face of grave risks, did cast out those who were adjudged guilty of fraud. The Society having shed its corrupt members has re-constituted itself with great difficulty, and is struggling to live up to its maxim, "There is no religion better than truth," and now, when Mr. Judge and his devotees, instead of acquiescing in the discipline meted out to him, are endeavouring to carry on an active propaganda of their own as if they were the genuine and original Theosophical Society. Mr. Herbert Burrows deems it indispensable that he should come forward and publicly shake off the dust from his feet as a testimony, not against Mr. Judge or against H. P. Blavatsky, but against the Theosophical Society which has buried H. P. Blavatsky, and cast out Mr. Judge.

LIKE JEANIE DEAN'S FATHER.

Mr. Burrows' action seems to savour more of those extreme sectaries who are always seceding from the church to which they belong on the ground that there is an enemy in the camp, or that some of their fellow members have fallen from grace. It may be that this is part of the penalty which follows as a necessary Nemesis upon the manifold defects and shortcomings of H. P. Blavatsky. As I said in the last number of BORDERLAND, she was "no garden enclosed, in which grew, as in an unsullied Eden, the Tree of Life, rather was she as a part of the jungle primæval, and no doubt the Tree of Life was blooming, but in company with the deadly Upas and poisonous Nightshade." The evil which she did in her life did not cease to exist when she drew her last breath; it appears to have worked on insidiously, familiarising the mind of her disciples with the possibility of combining truth with falsehood, honesty with fraud, until the poison bore its natural fruit in the pseudo-precipitated letters and all the scandals there anent.

HIS DEBT TO H. P. BLAVATSKY.

And yet, after all is said and done, granting the worst against H. P. Blavatsky, the fact remains that she was the instrument by which even Mr. Burrows himself, this day, in spite of all his repudiation of the society which he founded, finds the nearest approximation to truth as to this world and the invisible world that surrounds it, than he has been able to discover in any other system of religion or philosophy whatsoever. "I do not in any way," he tells us, "give up the essential ideas of Theosophy." Those ideas have been to him as a precious draught of the water of life, and, considering that he has quenched his thirst, he might be a little more merciful to the bucket which held the water.

WHAT WILL HE DO NOW?

There is another point which Mr. Burrows hardly seems to have considered. If the Theosophical ideas are true—and he does not in any way give them up—it is of importance that they should be taught to the world, that, in short, there should be a society constituted for their propaganda. Mr. Judge's society is properly out of court. Mr. Burrows tells us now, that even the purified society under Mrs. Besant's leadership is a standing danger to honesty and truth. Clearly then, if both the existing societies are corrupt, should not Herbert Burrows follow the example of the seceding sectaries, who, the moment they discharged themselves of all complicity in the fallen and apostate churches from which they escaped, like Lot from Sodom, did immediately set to work to found a church of their own? If the Theosophical ideas are true, it ought not to be impossible to find some true and honest men and women who will band themselves together to carry on the apostolic work which H. P. Blavatsky all unworthily began, and which Mrs. Besant, with less reproach, is endeavouring to carry on.

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VIII.—THE PSYCHICAL RESEARCH SOCIETY AND ITS WORK.

ITS NEGATIVE RECORD. BY MR. MYERS.

THE Charity Organisation Society has much organisation and no charity. It is on principle, and by profession, the most uncharitable association under heaven. It may be all right to have a Devil's advocate even in the Chancery of the Vatican; and it may be a good thing, and a useful one, to have an association which believes that all men seeking relief are rogues and impostors, and that the best way to dispense charity is to dispense with it altogether. No doubt Mr. Loch, the soul of the Charity Organisation Society, is an excellent citizen, the most intelligent pessimist who ever said "Don't" to every proposal which his fellow citizens ever made, but somehow or other, under his negative policy of incredulity and donothingism, the very name of Charity Organisation has become hateful to the charitable. His good is evil spoken of, it may be; and no one denies he is well-meaning and public-spirited, but somehow or other he has come to be regarded as the very last man in London, and his Society the last association in the world, from whom any helpful guidance can be expected of a positive kind. They will supply you with more excellent reasons for refusing to help anybody, or for opposing every effort put forward to do anything than any other set of people in the land. But that is all.

Now here we have Mr. Myers claiming for the Psychical Research Society, in the last number of its proceedings, that it is to the psychic world what the Charity Organisation Society is to charity. He could hardly have paid his Society a worse compliment, although there are those who will add—or one which was better deserved. Fortunately, this is not the case. The Psychical Research Society is not a mere negation of Research. Its members have, at least, succeeded in establishing the truth of telepathy, and the reality of the Double. And some of them, Mr. Myers himself among the number, have succeeded in converting themselves to a more rational faith in the reality of the spiritual world, than the superstitious incredulity which they originally brought to these investigations. But, notwithstanding these solid gains, Mr. Myers is quite right in comparing his Society to the Charity Organisation Society. They resemble each other notably in this, that they have utterly failed to command the sympathy and secure the support of those—the psychical and the charitable—who ought to be their best friends.

There is about the Psychical Research Society a fatal air of sniffiness, as if they were too superior persons to live on the same planet with ordinary folk—some of whom, unlike the Psychical Researchers, sometimes happen to have some psychical giffs of their own. It is more in form than in substance, no doubt. A kind of infection caught from the malady of the Don, that familiar, but irritating, superciliousness so common in Universities. Notwithstanding its uppishness and sniffiness, the Society has done good work, and will do more; and it is, therefore, to be regretted, in the interests of Psychical Research, that Mr. Myers, in his paper on "Resolute Credulity," should have laid so much stress upon that which is, after all, far the least important side of the Society's record. It is, however, a useful paper, which I gladly transfer to our pages, merely prefacing it by these few preliminary observations, which may, perhaps, disarm some very obvious criticisms, as, for instance, those suggested by Mr. Myers' complacent confession of ignorance as to the existence of any evidence in favour of the world-wide belief in the influence of the stars on human destiny, or the possibility of reading character from the lines of the hand. The evidence may not be conclusive, I am far from asserting that it is; but for any one to assert that he knows no evidence, no evidence of any value, is surely the very superlative of the effrontery supercilious of know-nothingism.

RESOLUTE CREDULITY.

By Mr. F. W. H. Myers.

THE following are the more important passages in Mr. Myers' paper on Resolute Credulity which appears in the July Proceedings of the Psychical Research Society:—

The work of the Society for Psychical Research in its own sphere resembles in some important points that of the Charity Organisation Society in the sphere of almsgiving. The C.O.S. has had to deal with the widespread and worthy although often an ill-directed and even ruinous impulse—the impulse to relieve the physical wants of other men. In its endeavours to guide that impulse into the best channels the C.O.S. encounters two contrasted, or rather *complementary*, forms of evil. On the one side there is the credulity, the indolence, the vanity of the reckless giver; on the other side there is the helplessness, the fraud, the vice and cruelty which the ill-judged boons encourage or engender. We too, on our part, deal with a widespread and noble impulse—although an impulse whose misdirection has made the saddest side of human history. Our motive power is furnished by man's innate longing to penetrate the Realm Unseen—that world-old desire which is now taking on itself a new definiteness and intensity as science is accustoming men's minds to a standard of more assured and verifiable certainty than contented the aspirations of earlier men.

And we meet in this inquiry also those two complementary causes of error which make earthly charity so hard to dispense aright. On the one side we too often find credulity, indolence, vanity; on the other side the fraud and falsehood which that credulity generates and that indolence allows. For us also, as for the C.O.S., it is needful from time to time to utter a word of warning; to define anew the spirit in which we hold that high truth should be sought; to point out some blind pathways which as yet have led only to deceit and disillusion.

Once more, then, I must repeat (since men on the side both of belief and of negation seem slow to understand it), that our very *raison d'être* as a Society is that we endeavour to be scientific and not partisan; that the persons of widely different views and experiences who compose our group unite only in the strong desire to be careful, thorough, dispassionate; since we know well that in that temper only shall we arrive at truth.

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THE OBJECTS OF THE S.P.R.

"We exist,"—to quote a letter written by Edmund Gurney and myself to the S.P.R. *Journal* for January, 1887—"we exist in order to carry, if we can, the methods of recognised science into a region where no recognised science as yet has forced its way. And we appeal with equal sincerity to each of the groups which stand aloof from us on either side, to help us in the task which we have undertaken. To those who deem us *credulous* we say, 'Criticise our methods, and we will do our best to improve them. Attack our evidence, and we will strengthen or abandon it.' And to those who think us *over-sceptical* we say similarly, 'Offer us more and better evidence, and you will find that there is nothing to which we oppose a mere *a priori* denial—no case which we will not set forth with candour and criticise with care.'"

Our history during the eight years since these words were written has not, I hope, been inconsistent with their tenor. We have set forth much fresh evidence; and among it much evidence to phenomena for which, when we began our labours, there was little testimony which seemed to stand examination. My own writings, especially, are likely to be oftener attacked as exhibiting an excessive, than an insufficient, tendency to belief. It may therefore be useful if I here enumerate certain theses for which we have *not*, in my view, received evidence enough to give them even a *primâ facie* claim to be regarded as true.

WHAT IT HAS NOT PROVED.

These unproved theses, however, are not all on the same footing. Some of them might conceivably be established to-morrow. To believe in others of them indicates, I think, that resolute, predetermined credulity against which it is the purpose of this paper to protest. But of all alike I may say that the man who alludes to any one of these theses as true, is bound, in my view, at the same time to state or refer to the definite and provable facts which justify his conclusion. In all cases alike, however, he will probably prefer simply to say that the existing evidence is too voluminous to be printed on that particular occasion.

Thesis 1.—There is such a thing as "Occult Science," or Magic; and supernormal powers, especially in the East, are transmitted by tradition, or acquired by ascetic practices, so that the possessors of such powers can understand and control them.

I was once disposed to believe in the truth of some parts at least of this thesis, but the study of various books and periodicals written to defend it has destroyed that tendency to belief.* Dr. Hodgson's paper on "Indian Magic" (S.P.R. *Proceedings*, Vol IX., p. 354) was not calculated to reassure me.

Thesis 2.—Mahatmas exist in Thibet; Mme. Blavatsky's occult performances and those of her friends were genuine—and (this last clause is now optional) have been continued since her death by Mr. Judge.

I do not propose to say anything more on all this. History tells us that Moseilana after the death of Mahomet introduced an egg into a bottle, and by the marvel of that sight shook the prestige of the prophet and balanced for some months the destinies of Islam.

An egg in a bottle! One might exhibit an apple in a dumpling to Mr. Judge's admirers, and ask them triumphantly what they had to say to *that*.

Thesis 3.—The heavenly bodies indicate or influence in an occult way the destinies of man.

I do not know on what evidence this belief is based.

Thesis 4.—The lines in a man's hand indicate his history character, and destiny.

I have seen no evidence of any value for this proposition.

Thesis 5.—By the act of bathing in or drinking the water of the spring at Lourdes, or of other sacred springs; or by invocations of a special kind; or by the practice of a "Christian Science," which can be learnt from books and lectures, therapeutic results are attained which differ in kind from those which ordinary suggestion or self-suggestion, without any of these adjuncts, occasionally produces.

On this point I may refer to a paper by my late brother and myself in *Proceedings*, Vol. IX., p. 160, and to a discussion of the Holywell cures by the Rev. A. T. Fryer in the S.P.R. *Journal* for May, 1895. Since the article in *Proceedings* M. Zola's work on Lourdes has appeared, and has been recognised on both sides as a serious study of the problem. His descriptions from personal observation of the *constatation* or proof of the cures—descriptions whose accuracy has not, so far as I know, been seriously questioned—are absolutely confirmatory of the conclusions drawn, from mere study of the literature favourable to Lourdes, by my brother and myself.

I will add that I am personally very anxious that some part of the above thesis should be proved true;—that is to say, that some method should be found by which the processes of therapeutic self-suggestion, at present so rarely effective, should be made more certain and more profoundly efficacious. I cannot but think that there must be some such method; but I see little evidence that it has yet been found.

Thesis 6.—Some public showmen now use in their exhibitions some form of supernormal power.

I should be very willing to believe this thesis, which would show more regularity in the operation of telepathy or clairvoyance than we have ever seen attained in experiments. But I see no proof that it is true of any public performer at the present time.

Thesis 7.—Some public mediums now giving séances are producing genuine phenomena of movements at a distance or of materialisation.

I do not feel by any means certain that this thesis is wholly false. Believing as I do that genuine phenomena occur both through Eusapia and Paladino, and through various private persons known to me; and believing also that genuine phenomena have at one time or other occurred through more than one public medium, it would not surprise me to receive proof that something genuine was thus occurring now. But when I consider the great difference between the care and skill which have been devoted to the investigation of Eusapia (I am, of course, not thinking of my own minute share in that long inquiry), and the kind of observation on which other contemporary claims are mainly based, I feel bound to draw the line as I have done.

FRAUDULENT MEDIUMS.

It is in the continued patronage accorded to many of these Vampires and Jezebels—in their rapid transits through the sliding-panel and the divorce-court—that I find the strongest instance of that resolute, that immutable, that immoral credulity which almost makes one wish to see some of the dupes in the dock alongside of their deceivers. I have felt a similar wish when I have seen a man who had dined toss half-a-crown to a maudlin woman in the rainy street, while she pinched the hired baby that she was slowly murdering for the sake of those very half-

* I do not, of course, mean to assert that there may not be tricks depending on suggestion, or even on telepathy, which may be handed down in country places and may enter into "folk-lore,"—a very different matter from the claim discussed above.

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crowns. I am afraid that Mr. A. R. Wallace may protest against this passage; and I desire respectfully here to anticipate an attack from him to which I shall not wish otherwise to reply. I regard Mr. Wallace's testimony with regard to the character of public mediums as precisely on a par with the testimony of Marcus Aurelius Antoninus with regard to the character of Faustina. There are natures—and, as in the case of Marcus, such natures may belong to the wisest of men—which stand so far removed from the meaner temptations of humanity, that those thus gifted at birth can no more enter into the true mind of a cheat than I can enter into the true mind of a chimpanzee. Only may such spirits judge us also at the end! However far they may be above us, we shall have nought to fear:—

> Because the unstained, the clear, the crystalline
> Have ever in them something of benign.

The rest of Mr. Myer's paper is devoted first, to Professor Lodge's account of the performances of the "Georgia Magnet," which is supplemented by a paper by the Rev. Solan Laner; and, secondly, to Mr. S. A. Smith's report of his investigation of the alleged clairvoyance of Professor and Mrs. Baldwin. Mr. Smith says that the whole business was most cleverly and successfully carried out, but careful observers agree that there was no good proof of occult or psychic power, whilst, on the other hand, proofs of conjuring and trickery were abundant. It is worth while, however, to remember that Mr. Baldwin has always openly asserted that a great deal of what he did was conjuring, and the only thing to prove was whether or not Mr. Baldwin and his wife, by clairvoyant gifts, supplemented the ordinary legerdemain of a public performer. As to that question, I do not regard Mr. Smith's report as conclusive. The third feature is a report of a sitting which Mr. Myers recently held with Mr. Husk. This is also confirmed by an account by Mr. Davey.

EXPERIMENTAL PSYCHOLOGY.

Mr. Myers concludes his paper as follows:—

One final word,—addressed both to those who look askance on our labours, and to those who fain would assist them. The case of our psychological work, as compared with psychological work recognised as orthodox, stands, if I mistake not, somewhat thus. Psychology is at last becoming an experimental science;—is even aspiring to become the chief of sciences. At present, however, two groups work, with little connection, at the two ends of Experimental Psychology. First come the many new Professors and Lecturers in Germany, France, America, and elsewhere who are making accurate experiments on everything in man which they can manage to get at;—the nervous system in general, vision, audition, orientation, tactile sensibility, reaction-times, fatigue, attention, memory, mental imagery,—with a host of cognate inquiries. Much of this is delicate quantitative work, and is performed with instruments of precision. The drawback is that such methods and such apparatus are better adapted to give accuracy to facts already roughly known than to carry the inquirer much farther into the depths of our being. It is work preparatory to discovery, rather than discovery itself.

WHAT PSYCHICAL STUDENTS HAVE TO DO.

At the other end of the range a group still small, although it spreads yearly somewhat wider in each civilised land, is attacking psychological problems of the highest importance, but which admit as yet of only approximate and tentative methods of inquiry. This is work of discovery indeed; but it is rough pioneer's work—preparatory also in its own way to the ultimate science to which we all aspire. And for a new and complex task like this you must needs prepare in both these ways. If men want to make a map of India they may begin by accurate measurements of a small tract of populous plain;—but at the same time by attempting a first and half-conjectural survey of the unscaled Himalayas. If you choose the former task as your own you can progress without mistakes; if the second, you need must make many mistakes, since no man who dares not be often baffled can reach the secret of the snows.

It is our duty then to remember that we are no isolated hunters, but the scouts and avant-couriers of the scientific host. Our work, to be of permanent value, must lie in the preparation of data for organised science. However bizarre our facts may be, we must treat them with as distinct a sense of responsibility to the ultimate judgment of the learned world as though they were merely fresh facts of an old type; as though, for instance, we were computing from scanty observations the path of a new comet.

OUR FRIENDS AND OUR FOES.

I disclaim altogether that spirit of exclusiveness which has sometimes—almost grotesquely as it seems to me—been alleged against the group with which I work. I believe that in no way has our standard been held too high; and though we may thus have missed many adherents, I believe that we have not lost one collaborator whose work would have been of serious value. We need, of course, informants and helpers in every country and in every position in life. We welcome and respect every informant, be he Spiritualist or Agnostic, or an unlettered rustic or a child of ten, who comes to us in that straightforward temper which is as natural to child as to *savant*, because it is the temper not of Science only, but of Conscience herself. On the other hand, the hinderers of our cause—the "back-friends," as the old English term would exactly name them—are merely such men as sciences of older status than ours have long been able to rule out of court. Our foes are the crank and the charlatan; the intellectual parasite who exists at second-hand; the fanatic who ignores damning evidence and takes fraud for marvel; the self-seeker who would reserve from the common fund of truth a *peculium* or perquisite of his own.

THANKS!

But I would not speak as though men like these were growing in number. On the contrary, it says much that we should even have begun to dream of expelling them from a region so long the chosen sanctuary of outlaws from the scientific camp. And the dominant feeling, I venture to say, of all those who have taken an active part in this movement is one of surprise and gratitude at the amount of generous and competent help which we have received from men and women previously unknown to us;—at the rapid extension of those habits of thought and action which our research requires. For my own part, such share as I have taken in the work would have been manifestly impossible without the help literally of hundreds of careful, intelligent, disinterested correspondents. Such contributions, indeed, have formed so integral a part of all that I have published that I have rarely been able to speak of the contributors as I would, lest I should seem to bespeak favour for myself also. Personal matters, however, are of little moment in a quest like ours. *Res enim humani generis agitur, non nostra*; and it is not for the sake of one group, or of one age, that we may desire that the helpers of our work shall be many, and the hinderers few.

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IX.—SPIRITUALISM: SOME RECORDS OF SÉANCES.

THERE are many people who attend séances. There are very few who keep any record of what happens there. Occasionally a careful record is made by a sitter of the result of his experience—but it is an exception. How interesting it would be to have the notes of the séances which bridged for Mrs. Besant the gulf that separated materialism from theosophy. Sometimes a careful observer keeps a record of what he hears and sees. One such, at the capital of the United States, has sent me his narrative, which I gladly publish for the encouragement of those who are beginning, and as an example of the way in which séance chronicles can be written.

A SERIES OF SÉANCES AT WASHINGTON.

WASHINGTON, D.C.,
August 22nd, 1895.

To the Editor of BORDERLAND.

IN the interest of the advancement of spiritual knowledge, I send you the following psychical experiences, hoping they may prove of interest to the readers of your very instructive magazine, and at the same time point the way to the thousands who are awakening from their dream of sense to a realisation that they possess something of infinitely greater value than a body.

In December, 1892, it was my good fortune to form the acquaintance of a leading professional gentleman of this city; and finding him to be one of those broad-gauged individuals who are always open to conviction along any line of investigation, I quite naturally broached the subject of psychical research, in which I had then been deeply interested for nearly five years.

A short time previous to my meeting with this gentleman, I also became acquainted with a pharmacist doing business in this city, and had succeeded in interesting him in the same subject, and, as he was a friend of the professor's, we formed ourselves into a committee of investigation, determined to prove all things and hold fast to whatever truth might be vouchsafed us.

OUR MEDIUM, THE PROFESSOR.

Our first experiences with the various *media* which our city afforded were much the same as those which fall to the lot of the average investigator in this particular field; in other words, they were far from satisfactory, and it was not until we came in contact with Mr. Pierre O. L. A. Keeler, the celebrated medium for independent slate-writing and physical manifestations, that we found anything worthy of our time and attention, but through him we received such demonstrations of an unseen intelligence at work that the eyes of my friends were opened to the truth, and I am happy to say have remained in that condition ever since; and here it was that we also received the first intimation that our friend the professor was the possessor of the psychical gifts which were afterwards developed in our private sittings.

Acting upon the suggestion of Mr. Keeler, we at once commenced a series of sittings in the rooms occupied by the pharmacist, which were over his store, usually beginning at 11 P.M. and sitting until midnight.

From the first we received proofs satisfactory to us, at least, that we were on the right track, and later developments in the form of table-tippings, rappings, clairvoyance, and finally automatic-writing, proved the correctness of our first impressions.

THE CONTROL, JARVIS JAMES.

The principal actor upon the unseen stage gave the name of "Jarvis James," but to all our inquiries as to his earthly history he was non-committal, invariably replying that it was sufficient for us to know that *he was* and *could communicate* with us in the manner he did.

An incident in connection with the revelation as to the identity of the master, for such he evidently was, is worthy of record. One night, just after the professor had retired, there flashed before him, in the darkness, the picture of a very fine-looking, elderly gentleman, in an oval frame, and on the lower part of the frame, as though formed of tiny electric lights, appeared the name, "Jarvis James." This occurred, I think, after the first or second sitting.

After we had been sitting at the table for a week or more, Jarvis suggested that we sit at a curtain, similar to that used by Mr. Keeler at what he calls his "Light Séances," claiming that he (Jarvis) could duplicate all the phenomena which are produced through Mr. Keeler, under the supposed direction of that erstwhile American minstrel, George Christie, who has long since joined the great majority.

THE CURTAIN SÉANCES.

A description of the paraphernalia used in our curtain sittings is here in order, and is as follows:—

The curtain, or rather curtains, which we used were of black muslin, and arranged as follows. There was a plain black curtain, which was stretched across the corner of the room, falling to the floor. Its height when in position being about four and a half feet. The cord which held the curtain was 1, 2, and the flaps, which are represented as standing above it (a, b, c, d), fell down over a^1, b^1, c^1, and d^1, and could be made to cover the shoulders of one sitting with his back against the curtain. In front of this curtain were placed three chairs, represented by "e" in the diagram, and the sitters were seated with the medium, the professor, at the right, between c^1 and d^1. A second curtain was added after the sitters had taken their seats, which was pinned at each end of the first curtain, and also between each of the sitters, thus entirely covering the persons sitting in front of the stretched curtain up to their necks; and when the flaps were pulled down over their shoulders, nothing could be seen but the head of each. Before this last curtain was fastened over them, the professor placed both hands upon the left forearm of the gentleman sitting between b^1 and c^1, one hand at the wrist and the other just below the elbow, while the second gentleman grasped the left hand of the third gentleman with his right, the right hand of the last-named passing through an aperture in the second curtain, and being exposed to the view of all, thus forming what is known in spiritualistic parlance as a battery, and, at the same time, establishing a test condition, for all the hands between the curtains were joined, and it was the duty of each to see that they so remained. This last point was not so essential to us, for the sitters in the battery were gentlemen of integrity, and we had not assembled for the purpose of hoodwinking each other, but to get at the truth in these matters. Still, all through our sittings, strictly test conditions were adhered to, and often, while

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the phenomena were taking place, the professor would inquire of the gentleman in the centre if he could feel his hands on his arms, and if he were quite sure they were still there; at the same time working his fingers as a test. In the space behind the curtains there was placed a small table, and on this a tambourine, a bell, a pad of writing-paper, and several *black*-lead pencils.

THE JEALOUSY OF CONTROLS.

The professor, the pharmacist, and myself had been sitting at the curtain for some little time without any decided results, although we had felt and heard movements behind the curtain, but they were very feeble, and it was quite evident that the elements in the battery were not of the proper kind to produce the desired results. So it was that one night after closing the curtain sitting, we decided to sit at the table and endeavour to ascertain through automatic writing the cause of our failure. Almost immediately after we had taken our places at the table, the professor's hand was controlled, and there was written the following message: "Hello Folks, G. C." This we at once recognised as coming from Mr. Keeler's familiar spirit, George Christie, and was his usual opening salutation at the "Light Séances;" and what was more startlingly convincing, the handwriting was the same as that which came through Mr. Keeler; I having retained many of the slips received at Keeler's, and thus being familiar with George's writing; and subsequent comparisons proved the correctness of my judgment. After we were well under weigh, I interrogated "George" as to the cause of our failure? To which he replied: "Keeler has a patent on that. Ask your smart Aleck Jarvis." Upon my expressing some surprise that he should show such a hostile spirit, he remarked: "Jarvis said he could duplicate our tricks. Now let us see him do it. G. C." To which I rejoined that I felt quite sure he misjudged Jarvis, and believed Jarvis would be very glad of any assistance Christie might be able to lend us. To which came the following: "No. But he thought he could do it by himself without my help. When he asks my assistance I will help you out. G. C." I then remarked that I hoped they would shake hands and work together to give us something great. To which came the following: "We will be here Monday night together. We shake hands. G. C. and J. J." This incident was very instructive, as well as amusing, pointing as it does to the fact that what we are pleased to term human nature survives the shock of so-called death.

A USEFUL REINFORCEMENT.

At this juncture there appeared upon the scene an elderly gentleman doing business near the centre of the city, a chance acquaintance of my friend, the pharmacist, and the manner of his coming being somewhat extraordinary, and apparently indicating direction, I shall relate the circumstances in full. One evening, after closing his place of business, about 10 P.M., this elderly gentleman walked out to the pharmacist's store, which is nearly, if not quite, a mile distant, and astounded the latter by asking him if he knew anything about Spiritualism. It is to be remarked in passing that our sittings were, and always had been, in secret, for, even here, in what is known as free and enlightened America, bigotry and intolerance is very much in evidence, and if it be known that a professional or business man believes in what is usually considered uncanny things, he is very apt to suffer in business and reputation. After the pharmacist had somewhat recovered from his surprise, he inquired as to the reasons for asking him such a question, to which the elderly gentleman replied that he had been thinking upon that subject all day, and judging from what he had seen of the pharmacist that he was a well-read man, he decided to come out and put the question. So it was that the elderly gentleman was invited to join forces with us and be present at our next sitting; and from the moment that he took his seat in the centre of the battery on that occasion, the phenomena produced were of the most startling and suggestive order.

SOME STARTLING PHENOMENA.

Hands were exposed to our view over the curtains; the instruments on the table were manipulated, keeping perfect time in accompaniment with a gentleman present who played upon a harmonica; messages were written in response to suggestions or questions asked and thrown over the curtains, often being written in different colours, although there was but *one* kind of a pencil on the table behind the curtain, and that *black* in colour; the writing and the tearing of the sheets from the pad being distinctly heard by all present.

Another party now appeared upon the scene, a friend of mine, who is a phonographer doing business in this city. This gentleman is well up in all that pertains to legerdemain, and in my many conversations with him concerning the phenomena produced through Mr. Keeler, he had always claimed that they simply fell under the head of clever tricks. Thus it was that after we were fairly under weigh I sent my phonographic friend an invitation to investigate what I had to offer. Upon the receipt of my invitation he at once called on me at my office, bringing with him a review of Mr. Hudson's work, which had just been issued, "The Law of Psychical Phenomena," which, from his standpoint, said the last word in regard to all the phenomena known as Spiritualistic. Of course, I, with my experiences, was not disposed to grant this much for that very valuable work, and to prove my position, urged him to accept my invitation to be present at our next sitting, and he finally promised to be present on that occasion. In the meantime he sent me Mr. Hudson's book, which I perused with great interest, after which I passed it on to my friends, the Professor and the Pharmacist.

"THE LAW OF PSYCHICAL PHENOMENA."

At our next sitting my phonographic friend, accompanied by a friend of his, who is a physician, was present. During the interval of delay in starting, which was due to the absence of the Professor, he having been detained by his professional duties, we discussed Mr. Hudson pro and con. After the séance had begun, the very first message which came over the curtain was to this effect: "I use the Professor's subjective brain as well as his subjective arm and hand. Jarvis James." This was so very much to the point that I suggested to Jarvis that he write us a book, to which he replied: "Wait for the book"; and then, almost instantly, there was thrown over the curtain a sheet of paper numbered "1," on which was written seventy-six words, and before I could finish reading this to those assembled, five others, numbered from 2 to 6 inclusive, came over the curtain together. This message which is given below, contains 648 words and, as I have stated above, was written in the time required to read the first sheet, which contained 76 words; the reading, however, was somewhat delayed owing to the dimness of the light and the rather ragged writing on the first sheet. The subsequent sheets were more clearly written, indicating that, as the writing proceeded, the power became stronger, and so continued until the last sheet, when the writing again became shaky and uneven. I shall, therefore, not

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attempt to state the time consumed in writing this message, even approximately, but leave it for my readers to judge for themselves.

THE SPIRIT'S REPLY TO MR. HUDSON.

It is given *verbatim et literatim*, and is as follows :—

"I heard my Professor express the opinion in regard to Mr. Hudson's work, that it is a laboured effort to cover up and explain away the manifestations of Spiritualism ; but for myself I want to say to you all that there are in that book some welcome suggestions of truth. It is true that the book is a production from one who, like many others, would decry Spiritualism and strive hard to disprove its claims, but we must accept a truth from whatever source it comes, even from the enemies of our cause. They rack their brains and reach out in every conceivable manner and in all directions for some explanation for these phenomena. They follow every slightest clue to an almost ridiculous extent. They grope in darkness, and follow every delusive light that their imaginations can construct, and chase their 'Will-o'-the-wisps' until they tire, finally to arrive at the conclusion that Spiritualism is true, or become disheartened and discouraged, not because they *can* not, but because they *will* not see and understand it as it really is. Spiritualism is the only religion that demonstrates immortality of the human soul. Others teach it, but it is beyond their power to demonstrate. Upon this solid foundation Spiritualism is built, and its possibilities are wonderful to contemplate. It awakens in one the aspiration to meet on as high a plane as possible the change into another sphere of existence, when it comes. He understands as none other can how he must begin and progress there, and it is a nobler and higher incentive to a noble life than the fear of punishment, or the hope of reward that actuates the many who through church doctrines are constrained to moral living. In every scientific effort to explain its phenomena, there is an honest purpose, and that interest and attention it awakens and attracts are sure to help the cause onward in its progress, until much that is now only surmised shall become absolute knowledge ; and it is my wish that the Professor shall know more of the theories of those who would explain away the truth, for, although it may for a time cause him to doubt, and may lead him to wander away into the mists of uncertainty, yet the beacon is set, and its light will be burning brightly when needed to lead him safely back to the road that leads to the summit of the Mountain of Truth, and each time he reaches it he will find himself on a higher level. He shall, like a pilgrim, traverse the realms of thought and speculative philosophy to find some other explanation for the mysterious evidences of that something beyond the grave, which he is unable now to understand, because of the fraud and deception he finds so often in his attempts to get at the truth, and fathom the mystery of spirit existence, but, like a fixed star that outlasts and outshines the 'Will-o'-the-wisp,' Spiritualism shall be his safe, unchangeable and certain guide to truth. But, friends, remember *this:* Truth is not all in Spiritualism, nor is so-called Spiritualism all true. So much I can say, but much further I cannot go, for I am only a student in these matters like yourselves, and must learn by slow and laborious processes every step in advance toward the ultimate solution of this great problem of life. I would, however, from my experiences while in the body and since I left it, suggest that in a harmonious blending of some of the truths of Spiritualism and others in Theosophy, together with another and as yet undiscovered science that shall be revealed to mankind before the end of the nineteenth century, we may be able to see clearly then what now we *hope* for but scarcely dare to believe. I am exhausted and can write no more to-night. Good-bye. J. J."

The original message is still in my possession, and it was received on the evening of May 29th, 1893.

THE BRINGING OF FLOWERS.

At this sitting Jarvis agreed to try and manifest at my residence, when next we assembled ; and my wife, who was present, inquired of him if he were fond of flowers, to which he replied in the affirmative, whereupon she promised him a bouquet of roses when he came to our home.

On the evening in question, June 2nd, 1893, the party met at my house, and in arranging the articles on the table behind the curtain, I placed among them a rose of the kind known as the "American Beauty." Immediately after we had gotten in working order, Jarvis remarked that he feared somebody had forgotten the promise made to him at our previous sitting. This remark recalled to my wife's mind the promise of a bouquet, whereupon she took the bunch of *white* roses, which she had gathered before the opening of the séance, and passed them to the hand extended over the top of the curtain, and they disappeared. Then it was that Jarvis inquired if we would like some of his favourite flowers ? and upon receiving a reply in the affirmative, he said : "Wait until I go to Rochester, N.Y., for them." There followed a silence not to exceed two or three minutes, and then, with three ringing raps, there were thrown over the curtain three pinks, one dark red, another light red, while the third was variegated, followed at once by a message, which read thus : "One for each of the three ladies present," which statement was correct, there being three of the opposite sex in the circle. I then asked Jarvis if he could not get another for a niece of mine, to which he replied that he had not the power necessary to make a second trip, but that he would try and transform one of the roses into a pink. No sooner said than done, and with three ringing raps there came over a fourth pink, this time a pure white. The flowers in question were perfect of their kind ; were preserved for many days, and the last one passed safely through the mail to my niece, covering a distance of 250 miles, and when last heard from was still in her possession, she having pressed it and kept it as a memento of a most remarkable experience. After the séance was concluded, and the curtain had been pulled aside, it was found that the "American Beauty" had disappeared, but in its place there lay on the table a beautiful rose-bud of a variety but recently introduced, the name of which I do not at this time recall ; while the bunch of white roses were literally torn into snips, and lay scattered all over the floor in the rear of the curtain. This experience rather convinced my phonographic friend, who was present on this occasion, that Mr. Hudson had not said the last word in regard to these wonderful phenomena, which are becoming so common, even in private circles, of late years.

A DISCORD.

At this point in our sittings there came in a disturbing element. People living in the immediate neighbourhood of our place of meeting began to gossip, and through the unguarded remarks of some in our party, which by this time had been increased to quite a goodly number, it became known that we were communing with the spirits ; and so it was that Jarvis decided to call a halt and postpone further sittings until fall, hoping by that time that the gossipers would have subsided, and that we would then be able to resume business at the old stand under even

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more favourable conditions than those which had attended our past efforts, stating that they on that side did not wish to injure anybody's business on this, and that both the Professor and the pharmacist might be affected by the talk then going on in the vicinity, if we continued our meetings, and so on July 17th, 1893, he bade us, "Good-night, but not good-bye," promising to notify us when he was ready to make a fresh start.

In the latter part of August, 1893, there occurred an incident which had a marked effect on our future, and which, I believe, was responsible for the break which occurred in the plans and purposes which Jarvis had in mind, introducing as it did an unknown quantity, and what proved itself to be a discordant element. At the time stated we began to grow impatient over our failure to receive any word from Jarvis as to his future intentions, and at my suggestion the Professor and the pharmacist joined me at my home in a family circle, hoping that we might receive some instructions as to our future proceedings. On this occasion we heard nothing from Jarvis; but we did have an experience, which I consider worthy of record.

A POEM FROM EMERSON!

We had been sitting but a short time when the Professor was entranced, and in response to a word uttered or a thought flashed, recited ten verses, which for beauty of expression and depth of pathos I have never heard equalled. After the spell had been broken an inquiry was made as to the identity of the controlling intelligence, to which came the reply that it was none other than the poet and philosopher, Emerson. Much regret being expressed that the poem had not been recorded, a promise was given that they would try and give it to us at another sitting.

At our next meeting we were informed that we would not find the verses in print, and that they were produced for and by the occasion, and that we would have to wait for the coming of some one on that side who chanced to remember them.

THE PRANK OF A SOT'S SPOOK.

Presently an intelligence took possession of the Professor's hand, and after stating that he could not give the exact words or the manner of expression, but that most of the ideas would be preserved and the words as near as they could be reproduced, requesting that we turn up the light and read each page as soon as written in order that he might gather strength while resting, wrote out the following verses beginning:—

> "Why do your hearts so ever yearn
> More of the future life to learn,
> And cling to the memories of yore,
> As if your *lost* you'd find once more?"

Along about the middle of September we made a trial with the curtain, and Jarvis was on hand to receive us; but it was quite evident from the first that something was wrong, as he did not seem able to hold the forces, and the manifestations were decidedly weak. The first message received was as follows: "Here we R again. We come with Septembe—R and the oyste—R." After mutual congratulations over, being once more able to establish communication with the denizens of the unseen world, Jarvis proceeded to write us a lecture on permitting other influences to come in, claiming that they weakened his power, and stating that if we expected him to come we must leave others alone, and intimated that our curtain sittings were drawing to a close. He also warned us against sitting in strange houses, unless directed so to do by him. Referring to our supposed experiences with the poet Emerson, he claimed that we had been imposed upon; that we had attracted bad company, and that the poem was recited by one Andrew Jones, a Cincinnati sot, who repeated poetry and composed some fair verses for drink, and furthermore stated that he had been present at all our sittings but would not manifest, as he had told us to wait until autumn. Here one of the members of the party pled as an excuse our lack of knowledge. To which Jarvis replied: "The more we find out, the more we don't know." Whereupon some one inquired if ignorance was not bliss, and the reply came: "The more you learn, the more you realise your ignorance; hence more blissful is that greater ignorance."

WHO IS JARVIS JAMES?

And when some one expressed a doubt as to our ability to get at the truth of Spiritualism, he replied: "I am never sure of anything that I cannot verify by my own investigation." Here Jarvis was questioned as to his identity, and his replies follow: "I am not sure as to just what and who I am myself. I do not know whether I ever had an independent physical or bodily existence. I am the latent energy, a reserve vital and intellectual force. The Professor can exist without me, but I cannot without him. I am the principal satellite of the Professor's; and that is all that I can say. Good-night, and happy dreams. J. J."

Our curtain sittings continued until September 25th, 1893, on which occasion Jarvis bid us adieu in the most abrupt manner. At this last sitting his first message was as follows:—"It seems good to be able to communicate with you again." Followed by another to the effect that "Our communion has been and must be short and sweet." And then after stating that the forces seemed to be disintegrating; that adverse influences were at work to frustrate his plans, and that his power in this line was waning, finally threw everything over the curtain, accompanied by the following message: "This, I am sorry to say, is our last successful meeting. We must drop the curtain. Good-bye, Jarvis."

THE OFFENDED CONTROL DEPARTS.

On the evening of the 27th of September, 1893, we again assembled for a table sitting, hoping to hear from Jarvis through automatic writing, and learn something as to his plans for the future. Since our last sitting there has been quite a discussion among the members of our circle as to the cause of the recent break, and there were those among us who did not hesitate to attribute it to a desire on the part of Jarvis to work up a trust on that side; to monopolise the good thing, and work it in his own individual interest; and this seems to be borne out by the fact that during all our sittings we had never been able to hear from any one but Jarvis, with the single exception of the one evening when we had George Christie with us. At this table sitting, the first message, which came automatically, was as follows: "It is not on account of my selfishness, or any desire on my part to monopolize the business that others do not come. I would be pleased to have them and many have tried several times to manifest, but so far no one has had the power to control the medium, even with my assistance. J. J." Then followed a message in response to a question as to the Professor's mediumistic powers: "The Prof. is not a medium except as he in combination with others furnish the required qualities. He may sometime become one without assistance from others. A medium is not *one* person but a combination of forces.

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You each go to make up the requisite conditions, and in this manner you participate in the mediumship, and are thus mediums, J. J."; and closed the sitting with the following: "It would be well for you to scatter, no two together, and through other associates get new and better results. Your sitting together weakens the very powers you are trying to cultivate. You have misjudged my motives. It was only to protect you from imposition on this side and from gossip on that that I thought best to discontinue our sittings. If you would follow my suggestion and form new circles with new associates you would get better results. This is the same old battery and the same ingredients, and they seem to be wearing out. Get new material, or in other words, renew the battery. J. J." And from that night to the present writing we have never again heard from Jarvis.

My tale is told, imperfectly it is true, but withal honestly. I fully realise that personal experiences, as a rule, have but little value, particularly in these matters, but I would impress upon the readers of this narrative these important facts: they are devoid of the "Dollar Mark," the professional medium not figuring at all, so far as our private sittings are concerned, and that the gentlemen to whom I have referred therein are above reproach in all that goes toward forming an honest and upright man. I have submitted the names and addresses of the principal actors in this drama to Mr. Stead, and they may be had by any one who may desire to investigate the truthfulness of my statements, provided always that the parties desiring the same are honest; no mere triflers need apply.

CHAS. O. PIERSON
(*War Department*).

EXPERIENCES IN MATERIALIZATION.

A CORRESPONDENT who uses the extraordinary *nom de plume* of "Chedor Laomer" sends us the following account of his experience in materializing séances.

"I have personally witnessed some materializations under strict *test* conditions, and am fully satisfied that no deception or fraud could be practised upon us. Moreover, the forms appeared, were gradually built up, and then disappeared slowly before our eyes, until they passed into nothingness.

WHAT I SAW (1) IN THE SEANCE ROOM.

"A few friends assembled in a small room sixteen feet square. A curtain was placed across one of the recesses at the side of the fireplace, to form a sort of cabinet, in which the medium sat in unconscious trance. The gas was turned low, but the room was sufficiently light to enable us to clearly see each other. We opened the meeting by singing and prayer, and sang at intervals as the spirit moved us; shortly we saw, close to the screen (near the floor), behind which the medium sat, a kind of phosphorescent light, like a dull star, which gradually increased in size, and then spread upward and downward, gradually elongating, until it became a long perpendicular streak of light, about four feet six inches high. It then seemed to gather around it a cloud of vapour, and perceptibly broaden and take human shape. The growing figure became unmistakably and clearly defined as that of a female form with long flowing robes of remarkably fine woolly texture. The corner of an apparently beautifully worked shawl trailed upon the floor as the form moved to and fro from one position to another across the room. The form was perfect in shape, but the features of the face were not discernible. There was a rim of light showing the form of the head, giving the appearance of the figure of a lady without head. The arms, which were bare to the shoulders when the drapery was thrown aside, appeared quite natural and well developed. In this condition the materialised figure walked towards me, raising the arms above my head as if in the act of blessing. Then passed across the floor to the mantelpiece, raising the right hand, touched the lustres, and made them jingle as though touched by a hand of flesh. She walked back to the front of the curtain, behind which the medium still sat breathing heavily; turning towards us, she threw her hands towards me three times as if throwing a kiss; then stood motionless in full view of all the sitters (sixteen in number), and dematerialized before our eyes, and gradually passed away as a cloud of mist. The curtain was never opened during the process, proving clearly that it was not the medium's form which we had seen, who we knew was all the while unconscious behind the screen.

"The *control* of the medium informed us that the cause of the head and face not being fully developed was owing to the feeble state in which the medium was; in consequence of having a severe cold, she was not able to give off sufficient *ora*, or *psychoplasm*, to enable the spiritual body to fully develop in materialization.

"It is said that the head and face are always the most difficult portion to materialise. The form was that of a fine, tall, slender lady; while the medium was a stout, fleshy, and elderly person, with a rambling gait.

"As the face was not formed so as to be recognised we were informed that the face would eventually be seen by the person to whom the spirit intended to reveal herself, and further, that I was the favoured person, and that I should yet see the head and face of the lady spirit who desired to manifest, which I certainly did, some months afterwards, in a most unexpected manner.

(2) IN MY BEDROOM.

"One night in my bedroom I lay sleepless. Suddenly opening my eyes by an influence, as though some one had touched me, I beheld at the bedside a cloud of light forming into a human head on the seat of the chair. It gradually assumed the shape of a female face, the features were most perfect and beautiful. The glorious light and radiance of the countenance I shall never forget; its luminosity filled the room with refulgent glory indescribable. If spirits in the spheres are as bright and luminous as that radiant face, they are indeed beautifully glorious.

"Here was the fulfilment of the promise that 'I should yet see the head and face' of the form that had previously tried to fully reveal itself to me, now most successfully, with a smile of recognition.

"The face gradually faded as I was gazing upon it, and as quickly died away as it had appeared, and when it had vanished the chamber was left in entire darkness.

"The room door was closed and locked, and no one could get in to produce an illusion. I was as wide awake as I am now, and saw the head gradually develop out of the bright cloud on which my eyes had first rested, and then distinctly die away on the spot.

"No amount of argument or sophistry can reason me out of what I clearly saw with my mortal eyes. It was so unexpected, clear and satisfactory; and one of the greatest joys of my life to see the face of my lost loved one once more.

"On another occasion in my bedroom I lay awake; suddenly turning my eyes towards the bed foot, where I perceived a light, I beheld the bust of a most beautiful

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young lady. The head and face, and one of the arms, were clearly defined, and illuminated with a radiance indescribable. When I had taken a good look thereof it faded away into the darkness. It was that of my long-lost daughter.

"A gentleman of considerable intelligence, who lost his wife a few years ago, declares that once a week the spirit of his wife appears to him when he is alone in his own room; she materialises and appears in as perfect a form as when in the flesh, so complete and tangible that he can shake her by the hand, and she can speak audibly to him, and this without the intervention of a medium. Her coming has been regular, at a fixed time, for some two years, and he knows much of the life she is living in the spheres, what she does, and where she goes as a ministering spirit to assist others. After the conversation of about half an hour, she fades away before his eyes, and passes off in a kind of misty cloud. This gentleman knows nothing of Spiritualism, and would not enter a spiritualistic meeting, he being a staunch Methodist. Yet he now believes that there is something more in spirit-phenomena than people generally fancy."

MRS. MELLON'S MATERIALIZATIONS.

Mr. A. G. O. Stordeur, M.A., Ph.D., of Sidney, New South Wales, contributes to *Light* of July 7th and 13th, an account of the success which has attended Mrs. Mellon's latest phase of mediumship, viz., that of materialisation without a cabinet under the full gaze of the sitters. Mr. Stordeur says:—

The new phase of Mrs. Mellon's power is the manifestation of materialised forms without any screens or curtains. She sits facing the circle, in full view of all the sitters, whilst a good light shines upon her and thus the least movement on her part is distinctly visible to everyone present. When it began I put her seat a little aside so that we could form a small circle in front of, and not further than from three to four feet away from, her. No cabinet, screen, or curtain of any kind was used either on this or any subsequent occasion; Mrs. Mellon was, in fact, from the first to the last facing us and in full view of us all.

After describing what took place then, Cissie materialised before their eyes. Mr. Stordeur proceeds to narrate the events at the next séance on March 14th as follows:—

The light having been reduced, leaving us, however, able to perceive distinctly everything that might take place, and everyone in the room, Mrs. Mellon seated herself, as on the former occasion, with her face directed towards us and in full view of all—no curtain nor anything else in the nature of a screen being used. We then sang in a subdued voice a cheerful but appropriate song, and while thus engaged we all noticed on the left side of the medium a dim, hazy light collecting itself into a luminous cloud, out of which gradually arose an intensely white vaporous form, which, however, soon disappeared, to our great disappointment. But our hopes were revived on observing the luminous cloud rising from the ground and developing into the form of a human body, which stood for about three minutes in full view of all. Again it dematerialised, but this time only for a more beautiful re-materialisation, for in less than five minutes there appeared before us a slender female form about five feet high. This elegant and graceful white-clad form threw her arms around Mrs Mellon and caressed her in a most affectionate manner, and then moved nimbly about, displaying the stars which glittered as so many brilliants on her wavy tresses of a deep dark colour, and answered our questions by signals made by the graceful movement of her head or hands. Our spirit friend then bade us good-bye, and de-materialised gradually to what I should call a small spark of phosphorescent light about the size of an apple.

I could enumerate several other séances, held under the same conditions and with still more satisfactory results, but am obliged, for want of time and space, to pass on to the last one, given on April 26th. This séance was indeed the best which Mrs. Mellon has held under these, her self-imposed, restrictions. Eight sitters were present.

Geordie materialised in full view of all and then dematerialised. Mr. Stordeur says:—

I maintain, however, that the only possible inference which an unbiassed investigator can draw from experiences such as I have narrated, is that Mrs. Mellon has been unjustly assailed, that she is a woman of honour and integrity; and that materialisation is a fact and not a myth.

A correspondent of *Light*, signing himself "Vir," sends to that journal on July 13th the following report of his experience on materialisations. He says:—

I have examined these in a scientific way and spirit in all cases. Avoiding all devoteeship, I found in *all cases* that the forms had a gauze covering, which concealed, underneath, the medium's dual image and clothing. All the mediums I studied were honest and quite straightforward, and free from even a hint of suspicion. Yet when on one occasion I saw a lady non-Spiritualist weeping over the appearance of the form of her dead sister, I reached forward my right hand which then grasped the medium's *left*, and lifted the gauze from the *left* arm of the form, disclosing the black coat of the medium, his white shirt and his sleeve links. Nevertheless the face was that of a refined woman. I have done the same thing more than a dozen times with different mediums and *always* with the same result. The arm I examined was not the medium's but it was a duplicate of it. The face was the medium's transfigured; not the actual face but that of a thought-form emanating from him. Repeated experiments proved also that all the matter in the form came from the medium, whose weight diminished as the form grew, and when the form was complete it weighed say 25 lb., and the medium's had diminished to the *same* extent.

WANTED A COLLEGE FOR MEDIUMS.

Mrs. Hardinge Britten has been appealing to the Spiritualists, through the columns of their weekly organ, for support to found a College for Mediums. She says:—

The first pre-requisite for this proposed Training College is a commodious house, with, if possible, some ground attached, and, here let me say, it can scarcely be doubted that there are some rich property owners, spiritually inclined enough to devote a house and lands to the *experiment, at least*, of the noble purpose under consideration. The house required should be large enough to accommodate from twelve to twenty young persons (we will say in the first instance of the female sex), together with a good motherly matron or housekeeper, a well-informed governess competent to teach the scholars various branches of literature and art (especially music), and a highly mediumistic person who, by aid of experience and study, should be able to organize the circles and devote herself, in a manner somewhat analogous to the ordinary spiritual Lyceum exercises, especially to the moral as well as spiritual culture of the scholars. Besides these permanent officials there should be a council of interested managers, who should meet at stated periods and aid in drawing up rules and superintending their practical application. At least three circles should be held each week for the purpose of unfolding and practising the mediumistic powers of the inmates, and regular services should be given every Sunday, attended by such members of the council and their friends as could be present. The scholars qualified for admission should be persons endowed with some mediumistic gift, and recommended by, or known to, members of the council, who could vouch alike for their capacity and worth. Whilst it is essential and right that the matron, governess, and mediumistic controller should be

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paid employés, the scholars admitted for set terms of time and periods should be received and entertained free of all cost.

When good speakers or mediums were found to be fitted for public work they should be allowed to go to societies or families applying to the college officials, and though that service should in all justice and honour be paid for, as long as the parties employed remained attached to the college, their fees should be devoted solely to the maintenance of the institution. This provision would not only aid the support of the gratuitous home supplied to the mediums, but it would also avoid the terrible temptations to which some paid mediums have unhappily yielded, viz., to resort to fraud, when the spirit power, which they could not always command, failed them.

In this initial sketch I do not attempt to enter into those varied and important details of internal management which can only be devised in careful council and regulated by expediency; but I should urge that the most sublime and exalted exercises of music should be practised, and the scholars taught how to cultivate the ground—if there be any attached to the house—with a view of raising fruit, herbs, and vegetables, for medicinal as well as edible purposes, no less than as contributing to the maintenance of the house.

A house, land, and some endowment, and gifts or subscriptions enough to pay officials and maintain the grand experiment, for at least one year, should surely be forthcoming from those whose wealth could meet the demand, and whose knowledge must assure them that their stewardship of that very wealth will determine their happiness or misery when they themselves become spirits.

The Editor of *Light*, commenting on this proposal, says:—

We should be very glad if Mrs. Hardinge Britten's proposal for a kind of training school for mediums could be carried out. It is only a question of funds. In the meantime, we could quite easily try a few "rest homes" of a simple and private kind. Are there six wise and kindly families that would give a welcome, for a few weeks or more, to young mediums whose friends are vexed at their "gift," and who themselves do not understand it or are half frightened at it? We are persuaded that in this direction, of private sympathy and guidance, much, very much, good might be done. In time, this might give us the steady supply of disciplined mediums, so urgently needed.

THE PRACTICE OF AUTOMATIC WRITING.

I AM constantly receiving inquiries from correspondents far and near as to the best way of developing automatic writing. I am, therefore, very glad to be able to quote from a small Australian pamphlet entitled, "Light from the Spirit World," which gives an appendix and the following rules on the subject which are quoted from Mr. Hammond's pamphlet. The Editor of the Australian pamphlet prefaces them with the following sensible observations:—

We would advise no one to experiment according to these unless from a sincere and earnest desire to learn the *truth*. In the case of all communications received, let the inquirer employ his reason and common sense, and believe nothing which is not in accordance therewith. At the same time, let him not reject any communication because it is contrary to his most cherished convictions.

RULES.

We would recommend the following rules to persons desirous of becoming mediums:—

I. Sit one hour each day where no noise will attract attention.

II. When sitting, concentrate the mind on the Spirit from whom a communication is desired, until the hand be moved.

III. When the hand is moved, neither aid nor resist its movement.

IV. When the Spirit desires to communicate, it will write without aid, to do which it is sometimes found necessary to impress on the mind of the medium the word to be written.

V. When the impression is made the hand will be moved to write the word as it is impressed on the mind.

VI. When the word is written as impressed on the mind, the medium should not doubt, because doubt is what makes resistance.

VII. When mediums resist nothing reliable can be written.

VIII. Some will be moved to write without impressions, and they will write slower than others, until they can be impressed.

IX. Hold no controversy on the subject of writing with anyone, and avoid all disputes.

X. When the medium is moved to write, one hour only in each day should be spent, until directed by the Spirits.

XI. When directions are given the medium must be wise and obey.

XII. The wisdom of the wise should control the folly of the unwise. Therefore, the medium would do well to concentrate the mind on Spirits of that circle capable of instructing in the knowledge of God and the wisdom of heaven.

I print these rules as they are given in the book, but if I were writing rules on the subject I should say, never try to sit so long as an hour at a time, at any rate at first. Secondly, when holding the pencil with which you hope to get the writing, let it rest lightly on the paper, and do not let the wrist or hand touch the paper. This rule need not be insisted upon when you get into working order, but at first it facilitates the movement of the pencil. Of Rule vii, "when mediums resist, nothing reliable can be obtained," I should say that it is hardly less true that when mediums are very anxious about anything, the anxiety of their minds, will, in all probability, vitiate the accuracy of the communications which they receive. There is also one general governing rule, viz., never devote to automatic handwriting, time which ought to be spent in discharging mundane duties. Also if you get into communication with any disembodied intelligence always endeavour, as far as possible, to persuade that intelligence to furnish you with information that will enable you to identify it and also to test the accuracy of its memory with the extent of its knowledge of things which should be known to it if it were what it professes to be.

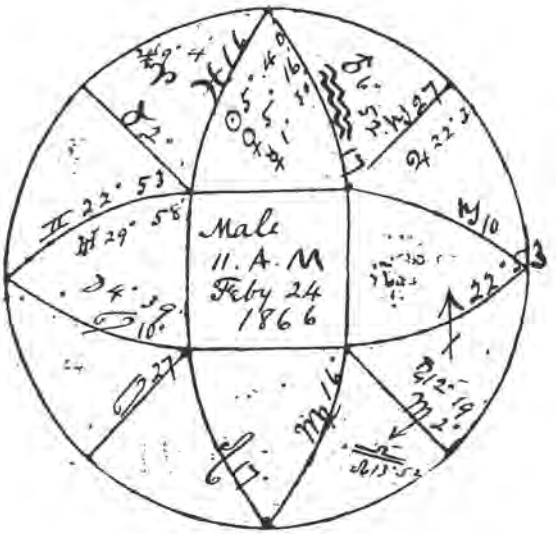
When you have got into communication with such an invisible intelligence whom you can rely upon, and of whose identity you have no doubt, never let any other communications come to you from the other side except by permission of the Intelligence in whom you have confidence.

The London Spiritualist Alliance is arranging for an International Congress next June. The Alliance will give an invitation to all who are interested in the question of continued life after death, and the possibility of communication between the living and the so-called "dead."

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X.—ASTROLOGY.

A TEST NATIVITY.—MR. PEARSON, OF "PEARSON'S WEEKLY." BY MR. GEORGE WILDE.



DECLINATION.

☉	9° S 26	♅	21° S 41
☽	18° N 12	♂	19° S 31
♃	23° N 43	♀	10° S 53
♄	13° S 8	☿	12° S 48

SOME years ago, before BORDERLAND was started, the claims of astrologers led me to propose a test of the science, which, unfortunately, was never carried out. I suggested that half-a-dozen astrologers should be invited to cast the horoscopes of some half-a-dozen persons, of whom they were to know nothing except their sex and the place and moment of their birth. The proposal fell through for two reasons. First, there were not half-a-dozen astrologers to be found who were willing to undertake the test. Secondly, I could not get the birth dates of half-a-dozen persons notable enough to be interesting, but not notable enough to be identified by the place and date of their birth. Ultimately the test dwindled down to one horoscope cast by one astrologer. His success, however, was so remarkable as to arrest attention. The subject whose birth-moment was selected for the test was Mr. Pearson, of *Pearson's Weekly*—a name familiar everywhere—although no reference library or biographical dictionary enables the astrologer to use his birth date as a key to his identity. The astrologer who cast the horoscope was Mr. George Wilde, of Railway Terrace, Brighouse, Yorkshire. I print the horoscope as it was written, with Mr. Pearson's notes and comments.

HOROSCOPE OF MALE BORN FEBRUARY 24, 1866, 11 a.m.

Computed for Wookey, near Wells.

I.—MENTAL QUALITIES AND DISPOSITION.

1.—A quick, active, generous person, studious, contemplative, highly ingenious, and inventive; possessing finesse, originality of thought, rapid sequence of ideas, penetrating, opinionative, independent, candid, truthful, proud, slightly eccentric, sociable, pleasing, courteous, judicious, kind-hearted, in fact, excessively good-natured; much appreciated and respected by others, versatile in mind, lacking tenacity of purpose.

2.—He is constant in attachment, delighting in close friendship, possessing warmth of affection and sensuousness almost reaching the amorous spirit.

3.—The honour, candour, and rectitude of the man are exceptional, and his word is as good as his bond; fond of company, agreeable, delighting in oratory, languages, music, and art, for he has musical, literary, and artistic ability or talent, a keen appreciation of the beautiful in art, form, and nature.

4.—He has special aptitude for acquiring languages, is comprehensive, eloquent, highly impressionable, an observer, critical and quick to detect inconsistencies in others, (5) self-willed and almost headstrong, obstinate and almost jealous, and would be severe with evil-doers. (6)

His obstinacy and severity are, however, obscured ingredients, certainly not to the fore. This combination begets force of character, executive and propelling power, an

MR. PEARSON'S NOTES AND COMMENTS.

1.—I cannot pretend to be a judge of all this. Those who know me well say it is pretty true.

2.—I think this right.

3.—Not that I know of. I am very good on tunes, but detest music. I like a landscape by Leader, but I can see nothing to admire in an old master.

4.—This I doubt, but I have never tried beyond acquiring enough French to make myself understood.

5.—Yes.

6.—No, I always try not to be rough on people.

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iron hand hidden beneath the velvet glove. The temper is even, and certainly not captious, even under provocation, and the disposition is genial, merry, witty, fond of sport (7), and society (8), singing, dancing (9), and the stage. (10) The nativity bears the impress of a genius, indicating imagination and inspiration with tremendous impulse.

11.—He is rather mutable in mind, chiefly through rapid sequence of ideas, and has a subtle fancy, sagacity, and incisive wit.

12.—The horoscope indicates that he is on the best of terms with himself, though reverses would tend to make him at times disconsolate and reserved. He has an eye to his own interests, and possesses tact and diplomacy.

The temperament inclines rather to the feminine principles than to the masculine, and there is much tenderness, much fine metal in the composition; he is fine-grained, gentle, obliging, neat in dress, precise, frugal and has few extremes, well conducted, and orderly. He has a horror of anything low, coarse, or vulgar, has tender susceptibilities, is ambitious of honour, his *amour propre* is easily wounded, censure or praise exercises an undoubted influence over him. (13) He has considerable will-power and self-assertion; the combination of these ingredients generate an impulsive, headstrong spirit, but he is well-meaning in spirit and well-intentioned. He has special aptitude for acquiring a large amount of intellectual culture, and is fond of change and travel (14).

He dislikes the rowdy element in others (15), and down in the utmost recesses of his being a spice of timidity (16) and caution is to be found, which restrains him a good deal. There is no aggressiveness, waspishness, or irritability in the composition; the amiable qualities are to the fore.

17.—He is rapid and accurate in his perceptions and mental operations, and is, perhaps, sensitively highly strung, and his vivacity is tempered with a spice of sadness.

He is by no means positive or dogmatic, though he has well-defined principles and is conscientious, and his motives are pure and sincere.

He would do with more propelling power, and whatever his mission, he is not inspired, enthusiastic, or terribly in earnest.

18.—He is not easily elated or depressed.

19.—I do not think spirituality has a marked place in his composition, or that he would worship his Divine Maker through fear of the unknown. Doubtless his religious convictions clash with those of sectarians and creedists, and he has considerable moral courage; but I do not think his faith is great, as there are indications of some scepticism in the composition.

He may pray, but I am not sure that he believes—at least, not implicitly.

20.—His sympathy is with the multitude and with the young and helpless.

He is philanthropic but not prodigal; he is ardent, but lacks vehemence, and is discreet and circumspect. The reasoning powers are not specially marked, but deductive judgment is here marked. He is emotional and has great depth of feeling, which impresses and influences him much. The mind is analytical, and he has larger perspicuity, and is, perhaps, more a wind-bag than a thinker (21), and his speech is more pathetic than forcible. He has genuine wit, and can, perhaps, be facetious or humorous. He is not particularly a demonstrative man (22), and would do with more determination and a stronger personality. He has many of those noble qualities which command the respect and esteem of others. He is a man who will

7.—Very.

8.—Loathe society in the ordinary acceptation of the term. I thoroughly enjoy being with a few friends, and my real friends are very few.

9.—Very.

10.—Moderately.

11.—Good.

12.—Good.

13.—Yes.

14.—Good.

15.—Yes.

16.—I'm shy at the bottom.

17.—Doctors always tell me my nerves are exceptionally high-strung.

18.—Not true.

19.—Good.

20.—*Vide* Fresh Air Fund.

21.—I fancy this is so.

22.—Right.

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meet with a great deal of good fortune (23), with tremendous ambition, and is fond of curiosities, and occult subjects have some attraction for him (24).

23.—Right so far.

24.—Right.

HEALTH.

A strong constitution, a disease-resisting temperament, and fairly good health is portrayed; slight organic weakness of the active system and heart—probable bladder troubles; gravel or stone, throat troubles and an indifferent state of the liver and blood. These things are only to be expected later on in life. He is liable to accidents, serious hurts, and should be careful during journeys and on the water: he is liable to hurts to the legs and ankles (25).

25.—Very true.

PECUNIARY PROSPECTS.

Considerable financial success and lucrative positions are indicated; prosperity, the accumulation of money, and the acquisition of estate and riches.

EMPLOYMENT OR PROFESSION.

The horoscope portrays literary employment, or employment in connection with poetry, music, the stage, wines, and as a stationer, printer, bookseller, schoolmaster, publisher, and journalist (26). The natus is suggestive of employment at some time in life in connection with liquids, chemistry, or occult science, and has special aptitude for astrology, though he may not know it. The horoscope portrays promotion, preferment, help from persons in power (27), and he is certain to be highly esteemed by his superiors. Positions of trust are in store for him, honours, &c. He has special aptitude for business, and will succeed as a merchant.

26.—Curiously accurate if, as I suppose, the first indicated is the most probable.

27.—Never very bad.

MARRIAGE.

A happy marriage and domestic felicity; the wife will be of high social status, independent, high-minded, accomplished, refined, constant in attachment, generous, noble-hearted, straightforward. Trouble, however, from females indicated, if he is not circumspect (28).

28.—Good to last paragraph, which has not come to pass yet.

CHILDREN.

Offspring are portrayed, though this question can only be accurately deduced from the horoscopes of husband and wife (29).

29.—Three girls.

TRAVELLING.

Many journeys are portrayed (30), and Mars' position threatens dangers, and changes of a sudden nature are indicated, which do not all conduce to good fortune.

30.—Good.

FRIENDS.

Many powerful friends are portrayed, and trouble or annoyance from servants or inferiors (31).

31.—Have so far had exceptionally little trouble of this kind.

HONOUR.

A more than local fame and distinction are indicated, and he is destined to be much in evidence, much before the public at some period of life.

II.—LIFE'S HISTORY.

Directions or stars in their courses:—The third year of life was a critical year for health; throat troubles (32) and feverish complaints were indicated, some liability to hurts, drowning, accidents, and falls (33).

A chill would emanate from a journey. The liability to accidents would continue up to his 7th year, when Mars would complete his quartile aspect with Saturn.

At five he would display special and marked aptitude for learning, and would acquire knowledge very quickly. The

32.—Right.

33.—Most children of three fall about a good deal.

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7th year portrayed changes, indisposition, and probably a chill. He would make rapid progress in his studies, particularly in music (34), art, and literature, and would gain by friends, as Mercury and Venus were in company during the early years of life.

At school in the race of learning he would leave most of his compeers behind, and should acquire honours, distinction, and scholarships with little effort (35).

The 10th year was an unfortunate one for health, and again chills, throat troubles and accidents were to be feared, and the credit would fluctuate. He may have experienced bereavement in the family (36), probably an aunt or uncle would know him no more, and unfavourable journeys would result; still he would most probably gain by wills and from the dead and from friends (37).

The 12th, 13th, and 14th, and possibly 15th years indicated legacies, help from a powerful friend, exceptional success in his studies and credit, help from kindred. His genius and imagination would begin to assert itself.

The 13th and 14th years portray slight indisposition (38), bereavement, changes of an undesirable nature, and probable trouble and annoyance from the other sex. The 15th and 16th years portray beneficial journeys, gain by science, friends, literature, theology, and preferment; he would most probably commence business, or go to college, or enter some profession (39).

These years were successful ones, and would bring credit and honours. The 17th (1883) prefigured indisposition, and probably trouble with the throat, and again falls and hurts (40) were indicated; annoyance through creedists, the other sex, new literary friends, and assistance therefrom (41).

The 18th year indicated friction, annoyance, slight indisposition, hurts in sports (42), and a tendency to act precipitantly; loss of relatives (43), disputes with those in power, and sudden changes were imminent.

The 19th and 20th years were indicative of honours, advancement (44), assistance from friends, new enterprises, success in literature, art, or music, new friends, success at social functions, and the stars would strongly incline him to the company of the other sex, and to marriage (45). The probability is he would be much in evidence and much before the public at this time, and he would achieve distinction in music, art, or literature; some literary and powerful friend would assist him.

He would gain by long journeys, religion, or science. A female friend may cause him annoyance, probably through some indiscretion (46).

In the 21st and 22nd years friends of both sexes would do a great deal for his good and ill; one friend would assist him much, whilst another would prove adverse. Some lady would be much in evidence in this part of his life, and would undoubtedly influence and assist him much (47).

The 21st year portrayed changes, journeys, help from powerful friends, preferment; gain by literature, music, or science.

The 22nd and 23rd years portray marriage or great inclination for the society of the other sex; pleasure, music, literature, and art.

He would acquire preferment and distinction at this time, new enterprises and beneficial changes are indicated (48).

He would be much in evidence, much in harness, and very much to the fore in things in which he was connected, and much before the public; gain in business and financial success accompanied by a high expenditure. The latter part of the 23rd year, however, indicated some indisposition, loss and trouble from servants, possibly

34.—Never even learned my notes.

35.—I got a good many prizes at school; never tried for a scholarship.

36.—Uncle died when I was twelve.

37.—Never was left a penny.

38.—Had a very severe attack of scarlet fever.

39.—Decided not to take Holy Orders—an idea with which I had been brought up.

40.—Had two very bad falls off bicycles, one of which injured me badly.

41.—Very serious attack of calf love.

42.—Was badly hit on the head playing hockey.

43.—Lost an uncle.

44.—Got on very well and rapidly in business.

45.—Got engaged.

46.—Wrong.

47.—Got married.

48.—Started *Pearson's Weekly* at 24, and was immediately very successful.

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bereavement, a chill, and throat or bladder troubles (49).

The 24th year would bring disasters, sudden loss, discredit and imposition by or through friends; anxiety, accusations, indisposition, loss and annoyance by or through servants, workmen, and inferiors; loss by or through journeys, quarrels, or disputes, probably with publishers and friends (50).

Things were done secretly and unknown to him, and which were detrimental to his interests, as he afterwards found out to his cost; credit and discredit would result, and there was some liability to accidents; cross influences were at work throughout the year, but the bad fortune met with was decidedly in excess of the good.

The early months of the 25th year would bring annoyance, unfavourable influences and possibly slight loss. The summer and closing months would bring increase of business, pecuniary success and better fortune; activity, journeys, gain by wills and from friends of both sexes, and if not already married the influences would tempt him to marry this year. He would still feel very much the evil effects of the previous year's bad influences, and the probability is he will feel the effects for a year or two, as a direction of this kind has been known to cripple a man for several years.

He would gain a great deal from a powerful friend of the other sex this year, and be brought prominently before the public.

The 26th year portrayed mental activity, literary undertakings or new enterprises, and he would be very much in harness and would gain from literary friends (51).

27th year, 1893; changes or a desire for changes and journeys, slight loss or annoyance, some anxiety and worry, much mental and physical activity, gain by science, and during the middle or latter part of the year he might be brought very prominently before the public.

GEO. WILDE.

49.—Wrong.

50.—Left George Newnes. Rest all wrong, as this was my first year in business for myself, the foundation of whatever prosperity I have had.

51.—"Missing Word."

C. A. PEARSON.

MRS. BESANT'S HOROSCOPE.

ACCORDING TO CHALDEAN ASTROLOGY.

HAD the astrologer who computed this horoscope read or studied Ptolemy's "Tetrabiblas or Natal Astrology," * he would not have left Mrs. Besant in the dark as to what the horoscope portrayed. With the Editor's permission, I will give a delineation according to Chaldean rules. Aries is the ascendant and Herschel is posited therein; Mars is rising in the house of life. The Sun, Venus, and Mercury are on the western angle, in opposition to Herschel. Every astrologer knows that opposing stars are a sure indication of opposition and contention in life. Those who are assured of an easy passage through life have no opposing stars at birth—they are in friendly aspects; in sextile or trine and Mars is succeeded by a kindly Venus. When the planets oppose each other from the eastern and western angles, as in the horoscope of Mrs. Besant, and the evil is enhanced in this horoscope by an aggressive Mars in the house of life—domestic infelicity is inevitable. Mars dominating, is the predominant star, in the rule of Mrs. Besant and such natures are invariably impulsive, rebellious of control, aggressive, with the spirit which is adverse to the meek humility of the Venus person. Mrs. Besant is a martialist in spirit and would champion the cause of a weaker sister, and her motive power is ambition. Our Mars-men and women are all knight templars, eager to do battle with the pen or sword, and they are sometimes indiscreet, restless, bold spirited, resolute, constantly resenting an impertinence, real or implied, eager for strife, masterful in spirit, assertive, often without just cause or reason, and their force of character and will power are great facts. Even the most reticent Mars-man has a great desire for renown and would become actively hostile should any one attempt to put him down.

Longfellow has limned for us in inimitable language the disposition of the martial star—

> Is it the tender star of love,
> The star of love and dreams?
> Oh, no! from that blue tent above
> A hero's armour gleams.

Character makes destiny, and Mrs. Besant's mental qualities might be summed up in a few words, thus:—Ambition, self-confidence, an earnest soul, ever greatly daring, with the spirit of contention, subtlety, and finesse; the faculty of intuition, oratory, and of language, with a magnanimous spirit above everything. Mutable and loquacious, and these mutations of mind will continue through life, the martial nature usually gains more by experience than by reason, and her life will be one of active restlessness. The mind is penetrating, but without that continuity necessary to great achievements which are only attained after patient thought. Mrs. Besant has many fine qualities, and much tenderness, constancy of attachment, and a keen appreciation of the beautiful. The mind is critical, and I do not think diplomacy would interfere with conscientiousness; wayward she certainly is,

* The Occult Book Co., Halifax.

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and eccentric, romantic, and imaginative, and, above all, impressionable and fitful. Such a person might too easily be misled, and made unhappy in mind. She has seen, and does see, things pessimistically. Her love of approbation would make her suffer acutely should discredit overtake her; such a woman would shrink from wrong-doing. Her finesse and diplomacy must not be confounded with a sagacious mind and even moderate shrewdness, for these desirable traits are absent. The horoscope is in many respects strikingly similar to that of Mr. Gladstone, both have the martial star in evidence, hence both have the martial spirit allied to an extremely subtle spirit and finesse, coupled to the gift of oratory, without great depth of reason and the disposition to vacillate; and, finally, both have the earnestness, ready comprehension, fascination for polemics and the aspects which signify a more than ordinary blend of character. Mrs. Besant's horoscope is an unfavourable one in so far as the cross aspects obtain, but a propitious Jupiter prefigures a prosperous and comfortable eventide of life. Perplexity, however, in creeds will never leave her, and she can never be wholly happy, and her 54th year will bring more trouble with creedists, and the 59th year prefigures serious indisposition and the malice of fortune. GEO. WILDE.

CAN ASTROLOGERS PREDICT THE FUTURE?

THE question whether the astrologers can predict the future with any degree of accuracy is one to which attention has been turned of late by the positive predictions, made last quarter by "Sepharial," as to the danger of death threatening Her Majesty this autumn. I asked three or four astrologers to give me their predictions as to the probable course of events in the last three months of this year, with special reference to this contingency. I print the responses to my appeal. It must be admitted that if astrology be an exact science there is the most astonishing inexactitude in the way in which its professors read the story of the stars.

A PROPHECY OF DOOM.

By "SEPHARIAL."

AMONG the present forecasts sent me none equal, for gloom, the prophecy of "Sepharial." Here it is in all its lurid tints:—

The eclipse of August 20th last fell in the end of the sign Leo, and brings into activity the prognostics derived from the eclipse of August 19th, 1887. It particularly affects royalty, for Leo is the royal sign of the Zodiac. The crowned heads of Europe may therefore expect troubles in full score during the last three months of the year 1895.

The ruling planet of the year is the Moon, and she denotes notable "changes" in the affairs of State and mutations of many kinds. The affections of the Moon will point out in what manner these changes will occur. The lunations, and also the full Moons when eclipsed, must be noted for this purpose. The lunation of 20th August being ecliptic extends its influence till near the end of December; and falling in the last decanate of Leo it denotes "captivities, besieging and ransacking of towns, and the destruction and profaning of sacred places, churches and the like" (*Prochus*). This has special reference to places ruled by Leo, such as France, Italy, Sicily, &c., and as the eclipse falls in the 9th house in the horoscope for London, the death of a great church dignitary will take place this autumn, and church affairs will be troublesome.

This eclipse, falling on the place of Sun, Moon and Saturn at the birth of the Emperor of Austria, will afflict his country with internal dissensions and riots in October and November. It will also endanger his life, but with care he will live till the year 1903.

Denmark is under unfavourable influences during this year, and the king's health and fortunes will suffer.

Germany's monarch will be adversely affected by the transit of Jupiter over the Sun's opposition place, and that of Saturn over the square of the Sun's place, which occurs in October. He has an unfortunate horoscope, and will have to heed the public voice more than he is inclined to do. He has a short lease.

The horoscope that strikes me as most worthy of attention is that of our Queen, which has already received considerable comment in astrological circles and in these pages.

The eclipse of 4th September falls in the 2nd decanate of Pisces, which signifies "death of some great and illustrious person." It has long been held that this refers to the Queen. Suffice it to say that since 1887 I have looked upon the end of 1895 as a most critical time for Her Majesty, and I can see nothing beyond, for the portents converge to form one dark and forbidding barrier to all further prognostics from the royal horoscope.

For various reasons the 9th and 10th November have been cited by me as the most inimical dates. At the time of that prognostic I did not observe that the longitude of Neptune was in the 25th degree of Sagittarius at the Queen's birth. The Moon attains the square of this longitude by direction in December, 1895, and the New Moon of 16th December falls exactly on that degree in the 8th house of the horoscope. At this time Mars is exactly opposing the Sun, Moon, and Ascendant of the horoscope, and consequently I affirm with full honesty of intention that if Her Majesty passes safely through the 9th and 10th November, the 16th December will be fraught with fatal influences for her. Let those who are responsible for Her Majesty's safety and health be on their guard. It is with considerable risk that this warning is given. But what is left obscure now will shortly be apparent to all.

The Prince of Wales has evil influences at work in his horoscope. The Sun is coming up to the place of Mars at birth, and the Moon at the fall of the year is afflicted by Uranus, Mars, and Jupiter. During the last three months of the year Uranus and Saturn are moving about the place of the Sun at his birth, and Mars joins them in November. These confirm the afflictions of the royal horoscope, and warn him to prepare for changes, but to expect no honours. Abdul Hamid, the Sultan of Turkey, has the Sun at birth afflicted by Uranus, and on the 53rd day after birth the Sun holds the 21st degree of Scorpio, which is attained by Uranus and Mars at the end of November. The Moon will then be in opposition to the Sun and conjoined to Uranus. These influences, taken in conjunction with the lunar eclipse of September 4th in the Nadir of his horoscope, and the solar eclipse of September 18th close to the Sun at birth, threaten his life and power at the close of

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the year, especially during the end of November. From his 53rd birthday he will be in constant anxiety of mind. A double eclipse falling in the ruling sign of Turkey will bring terrible troubles upon the Sultan. Events will succeed one another rapidly, and with fatal effect, until the time when the Sultan himself shall fall, suddenly, the ascendency of "the dusky woman" being established.

The effects upon other parts of the world of the eclipses of 1895, may be read in the pages of the *Astrologer's Magazine*.

Between the 24th October and the end of the year there will be many earthquake shocks and explosions of mines, especially on or about 2nd, 10th, 16th, 23rd, and 30th of November.

Violent atmospheric phenomena will be experienced during the month of November, beginning on the 2nd, and recurring about the 11th, 15th, 20th, 24th, 26th, and 29th of the month.

The conjunction of Sun, Moon, and Mars on the 3rd of October will cause some great fires to break out: and military action will follow in China before the new Moon of November.

Neptune transmitted the ruling degree of London on 25th August, and was in square to Mars. The fire predicted for London on that date broke out at Blackfriars. On October 16th the planet Neptune again transits the Ascendant of London, and is in square to Venus, so that a scandal of some sort will then come out, and an important divorce case is to be expected.

Fires of importance may be expected on the 3rd, 18th, 29th, and 31st of October; the 1st, 8th, and 20th November; 5th, 8th, 16th, and 29th December, the planets being then in "five" degrees of the Zodiac.

Strikes will be very frequent during the winter quarter, and trade will be at its worst in October and November. France, Turkey, and Spain will have a full peck of troubles to contend with. India, Austria, and China will be involved in warlike measures during the transit of Mars through Libra from 14th September to 29th October, and as Mars transits the opposition of the March eclipse of Sun on 22nd September, that day is most likely to stir up England to warlike actions.

There will be open strifes and some deeds of blood in our land during the month of November. Popular excitement will run very high. Deaths by violence will be numerous, and will range from the highest to the lowest in the land. There will be, in the same month, popular strifes, insurrections, terrible shipwrecks, inundations, and wonderful storms and devastating earthquakes On the 16th of November the sign of death, Scorpio, holds no less than 5 out of the 9 significations, and I judge therefrom that the month of November will be an epoch in social, political, and natural history, without precedent in the annals of our own and other countries. The Government will have its hands full in November, and it is probable war will be declared soon after 16th October.

An epidemic of an inflammatory nature, probably smallpox, will arise in the middle of November, and deaths will be terribly numerous. Anarchists will be at their untimely work in this country and in Russia during November and December. In Morocco, Armenia, and the Grecian Archipelago there will be fighting and bloodshed at the end of November, and I judge that our fleet will be much occupied in the Mediterranean.

On or about the 15th of November there will be earthquakes and floods in China, and the devastation of whole cities will follow. The country will be entirely overthrown by its enemies.

Riots will probably occur in Liverpool in the middle of November. Destruction of property will occur in that city.

Shipwrecks will be numerous and very fatal.

The lunation of the 18th October will be followed by some stirring scenes and fierce debates in the House of Commons.

The lunation of the 16th November will effect some changes in the ruling Government, but it will remain in power. The difficulties it will have to contend with, however, will be enormous. The navy will be a subject of much debate. There will be a widespread epidemic in November and December. Death will reap a large harvest in this country. There will be many deaths among notable people, and the army and navy will be fully represented.

It would have come easier to have had occasion to write a happier forecast of the last three months of the year; but the affections of the celestial bodies do not warrant an optimistic mood, and if what is here written appears dark and forbidding, and even improbable, my duty is nevertheless to interpret the language of the stars, and in that I trust I have erred rather on the side of emphatic utterance.

A SCATHING CRITICISM.

By "MERCURY."

"SEPHARIAL" is taken roundly to task for his predictions about the Queen, by one of the astrologers who signs himself "Mercury."

This is what "Mercury" thinks of "Sepharial" and his horoscopes:—

Allow me, in the interests of true astrology, to protest against the nonsensical predictions regarding the death of the Queen which are now current. There is no foundation for them.

In BORDERLAND for April, 1894, you quote remarks on Her Majesty's horoscope, by Mr. W. R. Old, better known as "Sepharial." He there says, "The months of September, October, and November, 1895, are charged with evil and personal danger to Her Majesty. . . . The moon now meets by secondary direction the evil aspect of Uranus, on the cusp of the 8th House. Uranus has a radial signification of the nature of the *terminus vitæ*, being on the cusp of the 8th House, and in *sesquisquare* to Mercury, the ruler of the horoscope, who is situated in the 12th House. . . . The death will be sudden and attended with singular events. Consequently we may expect this aspect of Uranus to have full force about October, 1895. Her Majesty will do well to avoid the public streets, and to safeguard herself from *accidents*. We might say more," &c.

Then in *Modern Astrology* for August, 1895 (a publication with which "Sepharial" is intimately connected), we find a figure of the Queen's nativity (drawn for 24th May, 1819, 4.4 A.M.), followed by the statement that, in judging of the future of her *life*, Mercury's movements must be chiefly noted. The writer goes on to refer to "a sad misfortune which threatens her, and will overwhelm us in the fall of the present year," and that "November of the present year finds this planet (Mercury) much afflicted." He further says that Mercury is not well placed in the 12th house, and this indicates that she will be the producer of her own troubles and sorrows." (!)

The writer of the above remarks deserves to be pilloried, for he is ignorant of some of the main principles of natal astrology.

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1. The ruling planet (*i.e.*, ruler of Ascendant) *has nothing to do with the life of the native, under any circumstances*, unless said ruler happens to be a luminary. In certain positions, the ruling planet influences the disposition and fortunes of a person; but the question of *life* depends on the sun and moon, their position, and the aspects they receive; also, to some extent, on the Ascendant. At the birth of the Empress Frederick of Germany, her ruler, Jupiter, was combust of the Sun, on 8th cusp. From this position, the then "Raphael," in his almanac for 1841, predicted her speedy death! He did not understand that the above was a favourable position, indicating good fortune through marriage and gain by deaths.

These *half-baked* astrologers constantly mix up the rules of "horary," or symbolical astrology (a very subsidiary branch of the science), with those which apply to nativities.

2. No one will die a singular or violent death, either by accident or otherwise, unless such is shown by the planetary positions at birth. Now, our Queen's horoscope shows nothing of the kind. Uranus on 8th cusp implies the trouble she would sustain by the sudden deaths *of other people, e.g.*, her husband, whose illness was unexpected and brief, and her son, Prince Leopold, who suddenly sustained an injury to his head, and died in a few hours. She lost her husband and her daughter, Princess Alice, on the same day of the month, viz., *14th December*, when the sun was on Uranus' place at birth. It is thus that the influence of Uranus comes in. The Sun and Moon rising in Gemini in her nativity, free from *serious* affliction, show an excellent constitution; and she has no influence during the coming months, which point to death. Her Moon's place, by secondary motion, is, at 24th September, Pisces 21° 20'. The Moon has already passed the square of Uranus; and, on 1st September, Mercury and Mars were conjoined in 21° Virgo, in opposition to Moon's progressive place. Yet nothing has followed, because the direction of Uranus is not a very important one.

Saturn opposes Mercury's place on 24th October. This may give a little passing bother and anxiety. In November the Moon comes to the square of Uranus *in Radix*, and semi-square of Mercury in Radix. These are unfavourable for travelling or making changes, and tend to give the Queen some trouble by news, writings, or the death of some one, &c.; but they have not the least reference to her own death. She gets some crosses and excitement about 14th to 17th December, when Mars opposes her luminaries.

3. *Mercury was really rising at Her Majesty's birth.*—The official bulletin gave the time of her birth as 4.15 A.M. This was rectified by Zadkiel, in his almanac for 1838, to 4.4 A.M., which is the time adopted by the writer in *Modern Astrology*, and which I will assume to be correct. At this hour there were 57° of ecliptic longitude comprised between cusps of 12th and 1st houses. Mercury, at first sight, seems to be well up in the 12th; but he had 3° 35 of *south* latitude, which depressed him so much in the figure that he was *only* 8° 30' *above Ascendant* (semi-arc 104° 16', less meridian distance 95° 46' = 8° 30'), and 26° 15' from 12th cusp, measured by his semi-arc. A planet so near Ascendant is to be considered as *rising*, and not in the 12th house. Further, the Moon had 3° 34' *north* latitude, and was elevated above the Ascendant, her body being 5° 29' above the cusps of 1st Mercury was therefore in mundane conjunction with the Moon (or rather, as it should be termed, mundane-parallel)—a fine position for mental ability, as Mercury and Moon are in mutual reception.

4. As to the absurd remark that the Queen will be "the producer of her own troubles and sorrows," I may safely characterise it as a most fallacious assertion. Her Majesty has, during a long life and reign, been specially noted for *prudence*. A more exemplary sovereign never sat on our throne. Her sorrows have chiefly arisen from the loss of those near and dear to her.

5. Let me point out to "Sepharial" that his sensational predictions about the Queen, for June, 1894, were entirely falsified by events. He predicted illness, accident, excitement, danger of war, death among Her Majesty's Ministers of State, &c., that month. Not one of these things happened to the Queen. Indeed her loyal subjects may take comfort from the fact that it would be difficult to point out an important prediction by "Sepharial" which has ever come true. (Witness the "World's Warning," based on the solar eclipse of August, 1887. The effects of that eclipse are now over, and all his leading prophecies about it have been complete failures. For his own credit, he should withdraw the pamphlet from sale.) This is what comes of a young and inexperienced man rushing into print, in his anxiety to pose as a "Seer."

6. The editor of "Raphael's Almanac" (who only the other year said that the Queen was likely to live a long time yet) seems to have been seized with the scare, and writes in his issue for 1896: "The Queen has many very unfavourable influences to contend with during the fall of 1895, but I hope she will survive them. . . . During 1896 the Moon passes Saturn, but meets several good aspects of the lights and Venus, so that *the year will be a good one generally*, although the Sun, so near the opposition of Jupiter, ruler of the 8th house, *threatens a catastrophe at almost any moment*."* As a friend of mine remarked, that is on a par with saying: "It will be fine weather unless it rains." Such a style of prediction—calculated to suit either event, life or death—is discreditable to one who boasts that he is "the astrologer of the nineteenth century."

Lastly, *Modern Astrology* offers a prize for the best delineation of the Queen's horoscope as published in August number. Now they neither give the planets' latitudes nor declinations. What kind of delineations do they expect from such incomplete *data*?

I am, sir,
Your obedient servant,
MERCURY.

23rd September, 1895.

MR. MINCHEN'S FORECAST.

On the other hand, Mr. Minchen, who prefaces his remarks by a quotation from the "Odyssey," which tells how "the sun has perished out of heaven, and an evil mist has overspread the world," confirms "Sepharial." He says:—

Eclipses in certain portions of the Zodiac, 11 to 15 and 24 to 28 degrees of Gemini, Virgo, Sagittarius, and Pisces, are known to be exceedingly fatal to the human race. Three such occur in 1895:—

1. A *total* eclipse of the moon on the 11th March, ☉ 20 sec. ☽ 20 min.

2. A *total* eclipse of the moon on the 4th September, ☉ 12 min. ☽ 12 sec.

3. A partial eclipse of the sun, on the 18th September, in the 25th degree.

These will fall with great violence on all persons, peoples, and places ruled by those signs—Turkey, Paris, Switzerland, &c., and on all whose horoscopes are radically, or by direction,

* Yet "Raphael" has taught for years that the life of a female depends entirely on the moon.

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sensitive in those degrees of the zodiac, which practically includes the greater portion of the human race. In fact, I foresee, as it were, the outpouring of another Apocalyptic vial. On the 23rd of October the sun, the great centre and life of our system, and symbol of royalty, enters Scorpio, "the accursed sign," symbol of the serpent and of death. He turns pale, for, like Macbeth on the blasted heath, before him are the dreadful three, who have not foregathered there for nearly a century. And one by one they hail him. First Saturn, who saps by age and slow disease, then Mars the shedder of blood, and lastly Uranus, who fells as with the lightning stroke. And shuddering he passes on, being immortal, but not alas *unscathed!*

HOW "NEPTUNE" SEES THINGS.

In reply to my suggestion that he should give me a forecast of events with special reference to the royal family, "Neptune" writes me as follows:—

The new moon of the 18th September indicates a quiet pleasing active time, with fine weather all through the month.

H.R.H. the Prince of Wales is liable to meet with some unpleasant news, or an accident to foot or ankle.

The sun's entrance into Libra on the 23rd points to a prosperous quarter. The general public have full confidence in our rulers, although there appears some great excitement and danger of war. Accidents and feverish complaints abound.

October the 11th is a very peculiar birthday return, although in the main very unfortunate, yet with military men more success. The new moon of the 18th indicates remarkably fine weather for the time of year. The mind of the public still appears excited, the influences being heated, treacherous, and accidental. H.R.H. the Duke of Edinburgh needs to pay due attention to his health this month, and next month to be very cautious in his journeyings or some unexpected accident or other trouble may befall him.

November appears specially evil, it commences with stormy, cold, dry, frosty weather, and a clear atmosphere. The 2nd, 3rd, 11th, 12th, 15th, and 29th are worst, and as birthday returns are especially evil and unfortunate. The conjunction of Saturn and Mars on the 15th is of the most threatening nature, occurring as it does in the house of open foes and enemies, indicates war, strife, and discord. Our rulers need to be on the alert, ready at any moment. The new moon of the 16th is very unfavourable for health, great mortality, many sudden deaths, and suicides numerous. Our fleets active and arsenals. I hope no grief in our royal circle. The weather more dull and less cheering. The conjunction of Mars with Uranus on the 29th is especially accidental and unfortunate as a birthday return, and refers to some cruelty to children, or epidemic in schools, cases of suicide, poisoning, and accidents by explosive liquids.

December begins more mild and warm, and possibly a storm about the 8th. The new moon of the 16th is more inspiring. Although exciting, it gives more confidence at home and success in our foreign relations. The sun's entrance into Capricorn on the 22nd shows money matters to be very depressed, and some noted records of death by cruelty, neglect, by murder, and from want.

1896 promises to be a very unfavourable one for H.R.H. the Prince of Wales and the Duke of Edinburgh.

The conjunction of Saturn and Mars in the far East also in America will produce great calamities of an extraordinary nature.

"Neptune" also sends me some manuscript as to the Mikado of Japan, and as to the Duke of Edinburgh. He does not like the figure of the Duke of York, and speaking concerning royalty generally, he says:—

There are strange influences at work all round, so much so that if the Prince of Wales comes how long will he be there? It seems to me but very short, and if it went to the most fortunate native, to whom would it fall? Are we to inherit the hereditary evils, as a nation, of our royal family? It is sure and certain that we are entering a period fraught with great dangers and anxieties.

In conclusion, it is no doubt good that the present Government went in when it did, under rather favourable influences, and not in September, October, or November, when the troubles begin. As it is they may help to stave off much that otherwise would have been inevitable.

NOTES FROM H. A. B.

H. A. B., who also sends me a weather forecast, excuses himself from giving any political forecasts. He says:—

I shall note the result with great interest. I regard *mundane* astrology as the most *obscure* branch of the science. I cannot find *data* on which to base predictions with regard to *places*. For instance, London is said to be under Gemini 18°, and Neptune has lately been stationary on that degree. Nothing of a very momentous nature has occurred this month. It is 164 years since Neptune was in that degree, but 1731 was not a critical year in English history. With regard to the present autumn, there are certainly some *remarkably bad aspects* in the first fortnight of November. The Sun with Saturn on the 2nd, and with Uranus on the 12th, and Mars and Saturn on the 15th in Scorpio, all near the Prince of Wales's birthday. I fear we must look for some great public calamities about that time, also storms and shipwrecks as the conjunctions on a watery sign; but I should not venture to speak more definitely, knowing very little about mundane astrology. I have long thought that the motions of the heavenly bodies may afford a key to the government of the world—for after all the mental is also physical.

WEATHER FOR THE AUTUMN QUARTER.

The following forecast of the weather from the middle of October to the end of the year, which I have formulated in accordance with the principles of astro-meteorology, revised by modern observations, and in conjunction with the Sun's solar theory, may be found useful as a test of the accuracy of this branch of the science. Only the chief aspects are appended.

October 16th to 18th, very unsettled (Moon on the equator, and at perigee, *i.e.* nearest the earth). Very high tides follow the New Moon on the 18th; about the 19th to 24th, fair and mild generally; on and about the 25th, windy, unsettled (Mercury with the Sun, Moon at her first quarter); about the 28th, fair and mild, becoming showery (Mercury with Mars); the end fair, but windy (Jupiter in square to the Sun). Stormy periods near the 16th and 25th.

November.—The early part cold and unsettled, probably snow (Saturn with the Sun at the Full Moon on the 2nd); near the 6th milder, becoming very unsettled (Venus on the equator, the Moon at the N. tropics, 135° from the Sun); about the 9th to 11th fair and mild, local fogs (Venus 45° from the Sun); 12th to 14th cold and very unsettled (Uranus with the Sun, the Moon on the equator, and at perigee); on and about the 15th milder, stormy, heavy rains (Mars with Saturn); 18th to 23rd fair and mild generally; 24th and 25th mild, becoming showery (Mercury with Mars, Jupiter stationary); 29th cold, unsettled, high winds (Mars with Uranus, Moon, 35° from the Sun); the end fair generally. Cold and stormy near the 2nd, 12th, and 29th, and disastrous storms and floods near the 15th.

December.—The beginning fair and mild generally (Jupiter in trine to the Sun), but the 3rd variable; the 6th and 7th foggy; on and about the 8th cold and stormy, probably snow (Neptune in opposition to the Sun, the Moon on the equator and at perigee); near the middle of the month a spell of fine and mild weather; the 20th windy, unsettled (Mercury with the Sun); the 22nd colder, variable (the Sun enters Capricorn, 45° from Saturn); about the 24th mild, becoming foggy (Venus 45° from the Sun,

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Mars and Jupiter in trine aspect); 29th to the end cold and stormy (Venus with Uranus 45° from the Sun, the Moon at the N. tropics). A variable, but not a cold month on the whole, except near the 8th, 20th to 22nd, and 29th.

H. A. B.

Mr. GEORGE WILDE'S RESPONSE.

Railway Terrace, Brighouse.
September 30th, 1895.

Dear Mr. Stead.—You ask for a forecast for the next three months. This is deduced from Mundane astrology which is imperfectly understood by western astrologers, who invariably blunder because they try to reconcile the map with the political and trade outlook. These imposing and inaccurate predictions do more to invalidate the science than the rash horary astrologer, or his brother the flapdoodle kabbalistic professor.

I have a perfect horror of the astrologer who studies the political and trade aspects, and who pretends to have made the deduction from our science, which then becomes the jest of newspaper scribes.

I intend to deal with Mundane astrology, and the fortunes of nations according to the rules of the Chaldeans, shortly.

Sincerely yours,
George Wilde.

[Nevertheless Mr. Wilde has complied, to a certain extent, with my request, as will be seen by the following forecast.]

A PROPHECY OF EARTHQUAKES.

The Queen held a council at four o'clock, June 29th, 1895, for the reception of the incoming ministers. But if we compute the horoscope for 4 P.M. we may be all out, for the seals of office may not have been handed over until 4.15, or from that to 4.30 P.M.; and everybody knows that a horoscope for 4 P.M. would have quite a different signification to the one computed for 4.15 P.M. Lord Salisbury informs me that he is ignorant of his time of birth, so that it is wholly impossible to forecast the life of the new Government. He is a rash astrologer who attempts divination with doubtful data; the Chaldean necromancer and the erudite Hecate did, at least, work with authentic data. The mediæval astrologer was careful not to bring the science into disrepute; not so the modern astrologer, who prognosticates at random, in the hope of hitting the bull's-eye one shot out of ten.

A reprehensible instance is that of Professor Falb's seismological predictions. He knows enough of astrology to be assured that earthquakes and atmospheric disturbances invariably coincide when the strain on the earth's crust is the greatest, and that strain coincides with the New Moon at 45°, 60°, 90°, 120°, 135°, and 180° distant, and the disturbing power is enhanced should the Sun be in aspect conjunction, semi-square, sextile, quantile, trine, and opposition to one or more of the superior planets—Mars, Saturn, Jupiter, Herschel, or Neptune. Of course, it will be replied that earthquakes do not always occur when the Moon is in conjunction (new), quartile (first quarter), and opposition (Full Moon), but the connection cannot be one of pure chance, for the aspects invariably coincide. If, indeed, the matter was one of pure coincidence, these phenomena would occur when the Moon was at 12°, 18°, 25°, 35°, &c., distance from the Sun: emphatically this is not so. The stringency to which the earth is subjected is brought about by the angular distances of the cosmic factors. The orbs of these angular distances of these terrestrial disturbers have to be considered, for earthquakes often happen twelve and twenty-four hours in advance of the day of the completion of the aspect. All the great earthquakes of the past coincide with these angular distances; including the great Lisbon calamity.

We are told that violent shocks of earthquake were felt about September 4th, 1895: Moon opposition Sun (full Moon) occurred on that date. Mail advices from Yutopan announce that a terrible earthquake occurred in that section of the country, and three hundred persons perished. The shocks commenced on the 8th instant. The Moon on the 8th was in sesquiquadrate, or 135° distant, and on the 9th 129°, or trine aspect. The shocks ceased on the 10th, we are told, just as the Moon receded from the angular aspect, and the people, having their confidence restored, returned to their homes. Now the Moon was applying to the square, or quartile, aspect of 90°, and coming within orb, the aspect at midnight on the 10th, and heavy, rumbling noises were heard shortly afterwards, followed by flames in the mountains; and a church fell, killing nine persons. Just before daylight of the 11th, when the Moon is near her last quarter (the quartile of 90°), and the Sun separating from the semi-quartile of Jupiter, the sextile of Herschel; completing his quartile aspect with Neptune and his semi-quartile with Saturn, the crisis was reached, and the entire town was rocked as though it were a cradle.

WHEN EARTHQUAKES MAY BE EXPECTED.

Shocks and disturbances of secondary importance may be expected September 18th, 22nd, 23rd, 25th, 28th, and 29th, 1895.

October 3rd, 11th, 14th, 18th, 21st, 25th, and 30th, 1895.

November 16th, 24th, and 29th, 1895.

December 16th, 24th, 28th, and 31st, 1895.

Greater seismic disturbances may be expected October 8th and 9th, 1895.

November 2nd, 6th, and 9th, 1895.

December 2nd, 5th, and 8th, 1895.

1896.

Lesser importance: January 4th, 7th, 14th, 18th, 23rd, 26th, and 30th.

February 2nd (of greater importance about the 6th), 13th, 21st, 25th and 28th.

March 3rd, 6th, 10th, 14th, 22nd, and 29th.

April 1st, 5th, 13th, 20th, 24th, 27th, and 30th. May greater about the 4th, and 13th. Lesser 20th, 23rd, 26th, and 30th.

June 3rd, greater 11th and 18th. Lesser 21st, 25th, and 29th.

July 3rd, 10th, 17th, 21st, 24th and 27th.

August 1st, 4th, 9th, 15th, 23rd and 27th; 31st of greater importance. September 4th, 7th (14th of greater importance), 17th, 21st, 30th.

October 6th, 10th, 13th, 21st, 25th and 29th.

November 5th, 8th, 12th, 16th, 20th, 24th and 28th.

December 4th (greater importance 11th and 12th), 16th, 20th, 23rd, 27th and 30th.

On all these dates the Moon is in the angular distances from the Sun; and on the dates when greater terrestrial disturbances may be expected, the Sun also receives some aspect from the superior planets, Mars, Jupiter, Saturn, Herschel or Neptune.

Geo. Wilde.

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ZADKIEL'S VOICES OF THE STARS.

To make this article complete, I extract the voices of the stars from *Zadkiel's Almanac* for the last three months of the year.

OCTOBER, 1895.

Venus becoming *stationary* in the equator on the 10th instant, will greatly disturb the atmosphere, and very likely cause a sharp shock of earthquake in the Grecian Archipelago. Jupiter's progress through the first decanate of Leo benefits France and Italy, at the first part of the month; after the 18th instant some awkward questions in Europe cause anxiety and extreme tension. Murderous outrages, turbulence, and fires will be prevalent in our own country in the latter part of the month, for Mars rises with the luminaries at the moment of new moon. Epidemic sickness will also be prevalent. News from America will tell of public troubles (especially in the Southern States and New Orleans), adverse weather and floods. The King of Denmark will feel the sting of evil planetary influence, and will suffer accordingly. There will be some notable deaths in England, as well as Austria; and suffering in high places. Persons whose birthday anniversaries fall about the 11th or 18th instants will feel the effects of Mars being in conjunction with the Sun, and are warned to safeguard their health and avoid disputes and quarrels. The 4th, 19th, and 25th are also unfortunate birthdays, bringing losses and accidents. The only favourable birthdays, this month, are the 28th and 31st instants. Jupiter favours those persons who were born about the end of July, or when the Moon held the 5th to 8th degrees of Leo. All who were born on the 1st or 11th of November will find their financial or family affairs going wrong; and many will fall into ill-health; they are advised to avoid sea-voyages and chemical experiments.

NOVEMBER, 1895.

The chief phenomenon of this month is the conjunction of Mars with Saturn in Scorpio 11° 34′ in the afternoon of the 15th. As this conjunction takes place in the sign particularly associated with earthquakes, a great convulsion of nature is to be apprehended very shortly. In China and Japan the worst effects will be felt. The East will be full of violence if not war, for Mercury and the Moon are close to the conjoined planets, and Uranus is also in Scorpio. The men of Liverpool are advised to safeguard their city and the docks. Certain royal personages will find danger lurking in their path. Saturn afflicts persons who were born on or about the 1st of May or 4th of November. The ruler of Germany will meet with trouble and sadness, and would do wisely to avoid travelling and danger of all kinds. The Czar will again be plagued by Anarchists; and his projects will be defeated. In fact, this period will be one of great trial to the monarchs in the East and the West, and more than one is likely to lose either his crown or his life; those who are averse to war will suffer as well as others. Epidemics will sweep away thousands at home and abroad, for at the new moon of the 16th instant no fewer than six of the heavenly bodies are in the sixth house, or division of the heavens. The 2nd, 12th, and 15th are evil birthday anniversaries. The 17th, 25th, and 27th are favourable—except for those persons who had the Moon in Scropio 9° to 21° at their birth. The conjunction of Mercury with Mars and Saturn is ominous of a financial catastrophe in the city.

DECEMBER, 1895.

The effects of the presence of the three great planets, Saturn, Mars, and Uranus in the sign Scorpio will still be felt in Europe and Asia, and calamities will again appal the world. In all probability a great comet will add to the lustre of the heavens at night. Venus enters Scorpio on the 8th instant, and contributes to disturb the atmosphere and to cause physical upheaval also. About Christmas-tide there will be numerous cases of cruelty to women and children brought before the magistrates; and a great poisoning case is likely to cause much sensation. Spain will suffer from the entry of Mars into Sagittarius; and Hungary and Sclavonia are likely to participate in strife and trouble (as ♐ is also their ruling sign). In the latter half of this month criminals or Anarchists will again cause trouble and anxiety, for at the new moon the twelfth house is afflicted by the presence of evil planets. Probably some scandal will arise in connection with poor-houses and prisons. Colonial affairs will be beset with difficulties; and a blow is likely to be directed against the power of Great Britain. Uranus again troubles persons who were born either about the 12th of May, the 6th of August, or the 9th to 14th of November; and they are advised to live quietly, avoid changes, and safeguard their health. Those who were born at the end of July are favoured by Jupiter. The 1st instant is a favourable birthday-anniversary for all classes of persons. The 9th brings a crisis to all whom it may concern. The 23rd will bring a troublous time to those whose birthday falls thereon, especially to women.

We sincerely wish A MERRY CHRISTMAS to all our readers.

It will be seen that a good many of the predictions made by Zadkiel are general. It is a safe prediction, for instance, that cases of cruelty to women and children will be brought into court at about Christmas time. These are always being brought before the magistrates. But there seems to be a general agreement as to the pestilence with which we are to be afflicted towards the close of the year. In fact, the forecast is so gloomy that it seems almost cruel irony to conclude by wishing us a "Merry Christmas."

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XI.—DREAMS AND DREAMING.

ON DREAMING OF THE DEAD.

MR. HAVELOCK ELLIS contributes to the *Psychological Review* for September, a paper on dreaming of the dead. Mr. Ellis says that for some years he has given attention to the psychology of dreaming, and has collected the observations of his friends on the subject. In his paper in the review he draws attention to a certain type of dreaming, for the purpose of pointing out its significance as a factor in the widespread belief that death is only a transitory and apparent phenomenon. He makes use of two series of dreams occurring to two friends of his own. These dreams were carefully recorded at the time, and it is possible to exclude all possibility of suggestion, as each dreamer of dreams was unknown to the other dreamer. The following are the dreams which Mr. Ellis records :—

Observation 1.—Mr. C., age about 28, a man of scientific training and aptitude. Shortly after his mother's death he repeatedly dreamed that she had come to life again. She had been buried, but it was somehow found out that she was not really dead. Mr. C. describes the painful intellectual struggles that went on in these dreams, the arguments in favour of death from the impossibility of prolonged life in the grave, and how these doubts were finally swallowed up in a sense of wonder and joy because his mother was actually there, alive, in his dream.

These dreams became less frequent as time went on, but some years later occurred an isolated dream which clearly shows a further stage in the same process. Mr. C. dreamt that his father had just returned home, and that he (the dreamer) was puzzled to make out where his mother was. After puzzling a long time he asked his sister, but at the very moment he asked it flashed upon him—more, he thinks, with a feeling of relief at the solution of a painful difficulty than with grief—that his mother was dead.

Observation 2.—Mrs. F., age about 30, highly intelligent but of somewhat emotional temperament. A week after the death of a life-long friend to whom she was greatly attached, Mrs. F. dreamed for the first time of her friend, finding that she was alive, and then in the course of the dream discovering that she had been buried alive.

A second dream occurred on the following night. Mrs. F. imagined that she went to see her friend, whom she found in bed, and to whom she told the strange things that she had heard (*i.e.*, that the friend was dead). Her friend then gave Mrs. F. a few things as souvenirs. But on leaving the room Mrs. F. was told that her friend was really dead, and had spoken to her after death.

In a third dream, at a subsequent date, Mrs. F. imagined that her friend came to her, saying that she had returned to earth for a few minutes to give her messages and to assure her that she was happy in another world and in the enjoyment of the fullest life.

A fourth dream occurred more than a year later. Some one brought to Mrs. F., in her dream, the news that her friend was still alive; she was taken to her and found her as in life. The friend said she had been away, but did not explain where or why she had been supposed dead. Mrs. F. asked no questions and felt no curiosity, being absorbed in the joy of finding her friend still alive, and they proceeded to talk over the things that had happened since they last met. It was a very vivid, natural, and detailed dream, and on awaking Mrs. F. felt somewhat exhausted. Although not superstitious, the dream gave her a feeling of consolation.

I have made inquiries as to the frequency of this type of dreams. It does not appear to occur to every one.

In Japan stories of the returning of the dead are very common. Hearn gives one as told by a Japanese which closely resembles the type of dream I am discussing: "A lover resolves to commit suicide on the grave of his sweetheart. He found her tomb and knelt before it and prayed and wept, and whispered to her that which he was about to do. And suddenly he heard her voice cry to him 'Anata!' and felt her hand upon his hand; and he turned and saw her kneeling beside him, smiling and beautiful as he remembered her, only a little pale. Then his heart leaped so that he could not speak for the wonder and the doubt and the joy of that moment. But she said: "Do not doubt; it is really I. I am not dead. It was all a mistake. I was buried because my parents thought me dead—buried too soon. Yet you see I am not dead, not a ghost. It is I; do not doubt it!"

Having thus recorded his facts, Mr. Ellis proceeds to account for them. He says :—

It does not seem difficult to account for this dream-process and for its frequency. The death of a friend sets up a barrier which cuts into two the stream of impressions concerning that friend. Thus two streams of images flow into sleeping consciousness, one representing the friend as alive, the other as dead. The first stream comes from older and richer sources; the second is more poignant, but also more recent and more easily exhausted. The two streams clash in dream-consciousness, both, from the inevitable conditions of dream-life, being accepted as true, and they eventually mix to form an absurd harmony, in which the older and stronger images (in accordance with that recognised tendency for old psychic impressions generally to be most stable) predominate over those that are more recent. Thus my friend in "Observation 1" seems to have begun his dream by imagining that his mother was alive as of old; then his more recent experiences interfered with the assertion of her death. This resulted in a struggle between the old-established images representing her as alive, and the later ones representing her as dead. The idea that she had come to life again was evidently a theory that had arisen in his brain to harmonize these two opposing currents. The theory was not accepted easily; all sorts of scientific objections arose to oppose it, but there could be no doubt, for his mother was there. The dreamer is in the same position as a paranoiac who constantly seems to hear threatening voices; henceforth he is absorbed in inventing a theory (electricity, hypnotism, or whatever it may be), to account for his hallucinations, and his whole view of life is modified accordingly. The dreamer, in the cases I am here concerned with, sees an image of the dead person as alive, and is therefore compelled to invent a theory to account for this image; the theories that most easily suggest themselves are either that the dead person has never really died, or else that he has come back from the dead.

That is all very well; but is it not much more natural and probable to believe that we actually do see our deceased friends in dream life, and that they are, in truth, not dead, but on a plane which renders it difficult or impossible to manifest themselves to our waking consciousness. In that case, the sight of our friend alive, whom we believed to be dead, would naturally produce the confusion to which Mr. Ellis alludes. Of course if he rules out as impossible the continued life after death, he is compelled to rake up some sort of explanation, but the possibility that the individual in the future existence can and does manifest itself after the change which we call death, supplies a much more simple and probable explanation for the phenomena which he records.

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SAVED FROM SUICIDE BY A DREAM.

The *Idler* of September, in "The World, the Flesh, and the Devil," discusses dreams. The writer says—

Here is a dream or a vision conveying a "warning." It is communicated to me by a lady, who tells it so graphically that I reproduce the words of her letter, observing only, by way of preface, that she had been suffering great family trouble (this being, presumably, the inciting cause of her dream), and that, for obvious reasons, she does not wish her identity disclosed:—

"When things had come to the worst, I—who seldom dream (never having indigestion, the common cause of such)—used to have a dream, a dream of horror, a dream of lost souls, not in hell, in its common acceptation of the word, but a hell which would appeal peculiarly to me. I was always in this place, seeking rest and finding none; surrounded by other souls, whose whole hideous life seemed written in their doomed faces. Nobody spoke, and every time I asked, 'What is this place?' a look would come on the face of the being I asked, such as a dog would have whose master, well loved, has died—a hopeless, unexplained lost look. No sound ever; and as for the place itself, my words would never convey its awfulness.

"Now for the tragedy of my dream—my hand shakes as I tell it.

"My life grew too hideous to bear, and—having my own views as to the legality, or otherwise, of closing 'one's own book'—I determined to bid good-bye to this old world. For days I walked about with a bottle of Hunter's Solution of Chloral; and one night, Sunday—my evil day always—I walked my room in the darkness, and, as I passed my dressing table, I caught, in the glass, a glimpse of a white, despairing face, and two big, sad eyes. It was the face of one of *my lost souls!* The beings I saw in my dream!

And then, only, I realised that a warning had been given me—God only knows from where (this is what all your science will never make clear)—and the method of the warning was initiated long before the guilty purpose itself entered my mind. Do you see this? I knew now that if I did this thing, the peace and rest, even annihilation, I craved, would not be mine—but another life—death, rather, in the abode of my dream.

"This is all. I laid the glass down, and walked out into the cool night, miles and miles, and at last lay down with my head on mother earth and listened to the big silence—just the chirp of a bird now and then—and tried to draw together the threads of my so tangled life. I could look for earthly comfort nowhere; and although I felt convinced this warning had come from God, I had been at war so long with the idea of a God, who could bear to see one of his creatures so desperate and unhappy that I could *not* draw comfort from that source. And though I walked home in the lovely bright sunlight saved, I had still the old trouble to face.

"And my dream never came again! To me this is the surest proof that it came not 'unsought, unsent,' a question of nerves and daylight impressions."

So far from being a hard nut for psychology to crack, this vivid "experience" fits in very accurately with prevailing theory; which assumes a large amount of mental work to be done outside the sphere of consciousness.

If we think of the mind as a capacious stage, shrouded in darkness, consciousness may be compared to a small circle of white light thrown in the centre of it. All the mental operations that come within this focus we are conscious of. The others escape us. Yet they go on all the same.

At the same time I am not prepared to admit that consciousness has anything to do with the question of the soul, or the "higher self" with which the theologians are concerned. It is clearly the function of some part of the material brain, because in sleep, or as the result of a blow on the head, it ceases to act, just as any other faculty ceases; and I do not envy those who are committed to the task of proving its detachability from the body. Yet the vision above related seems to show that while consciousness may be something in our moral life, it is not everything. That, indeed, in a scientific sense, is the most important feature of my correspondent's "experience." I do not remember in all the literature on the subject, anything which so unmistakably points to the possible detachment from consciousness of the sense of right and wrong. Usually in dreams, trances, or visions there is a curious suspension of all sense of morality; but here a moral impulse, operating in the sub-conscious strata of the mind, is strong enough to revive a visual effect—that of the white face, seen in the mirror and accepted by the mind, by some sort of pre-arrangement with itself, as a warning.

As to the genesis of the white face, or rather faces, of the dream, it is clearly due to some automatic action of the brain, stimulated in the first instance by my correspondent's unhappy domestic circumstances. Such spontaneous activity of the nerve-cells of the grey matter we are bound to accept as a fact. It is the one conceivable source of the hallucinations of the insane (who see, hear, touch, taste, and smell things that are not); of the more coherent mental images of the man of genius; and, in a general way, of all the creative mental acts of our daily life. I have no doubt that my correspondent, in her unhappiness, was brooding over ideas of perdition, and that she unconsciously turned to the dreary, desolate hell of northern mythology rather than to the fire and brimstone pit of the peoples of the South, whose ideas have come to be incorporated with Christianity.

SOME AMERICAN DREAM STORIES.

It has always been a mystery to me why the newspapers so religiously avoid that immense mine of good copy that is supplied by the occult experiences of mankind. *The New York World* is now beginning gingerly to feel its way about in this tempting region, and is publishing, Sunday after Sunday, a series of dreams. The head-lines of the last copy to hand run as follows:—

Another lot of Queer Dreams, told by the *Sunday World* readers: Saw the Ghost of a Suicide. A Little Boy's Gruesome Sight. A Remarkable Dream Prophetic of Death Fulfilled.

Then follows about a column of closely-printed matter, full of stories of visions seen in dreams. They are, however, not authenticated by names or addresses, dates are vague, and, from the evidential point of view, their value is of the slightest. The stories are, however, good of their kind. The first, which is very vivid, tells how a niece saw a rehearsal ghost, in the shape of a spectre of her uncle, who came to her room at an early hour in the morning, and cut his throat with a razor. Blood seemed to gush from the horrible wound, and splash everything near him. The girl awoke with a scream, and was then told, for the first time, that she had been sleeping in a room which had witnessed her uncle's suicide many years before. This was, however, only a vivid instance of a rehearsal ghost seen in a dream.

It is a great pity that the readers of BORDERLAND seem to shrink so much from sending any records of their dreams. Before any theory of dreams can be elaborated that is worth anything we must have sufficient supply of materials. There are some dreamers who dream every night, or almost every night, in consecutive fashion. That is to say, their dream-life is taken up from the point at which it was broken off when they awoke, just as our waking life is taken up at the point where it was broken off by sleeping. Others have prophetic premonitions in dreams which lose all their value if not recorded at the time. There lies around us a whole world of life that is as real as our waking life, which is virtually unexplored, and usually ignored, and yet in that dream life how many keys might be found to unlock the closed doors that bar our entrance into the House of Knowledge!

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In response to our suggestion that our Readers should study their sensations under anæsthetics, we have received the following communications.

Mr. Schultz writes from the Orange Free State :—

I have taken nitrous oxide gas twice, and whilst under its influence had teeth extracted. I have also undergone two surgical operations, and was chloroformed in both cases. On the first occasion I was "asleep" three hours, and on the second an hour and a-half. In each instance I had neither knowledge nor recollection of what happened during the time of "sleep," nor did I hear that my behaviour was at all remarkable, but I have also been present at four or five operations performed upon a young friend of mine. Chloroform was the anæsthetic employed, and the consequences were similar each time.

When the surgeons made a commencement with the lancet, the patient winced and screamed, and during the whole course of the operation he made such exclamations as, "Doctor, don't! you are hurting me," &c. He occasionally attempted to rise, and opened his eyes for some moments, but I noted distinctly that their expression was devoid of intelligence, just as in cases of delirium. The injection of morphia into his arm, at other times, had similar effects, but more modified in force.

His cries and pleadings would have led one to imagine that he was fully conscious of his sufferings, but he always assured me afterwards that he knew nothing of what had passed.

[This seems to support the view that anæsthetics serve to deaden the memory rather than the consciousness of suffering.]

Mr. C. Chambers writes :—

The effect of gas for the first time in the torture-chamber of the dentist is thus described by my daughter, whom I had asked beforehand to note her experiences. She had in the morning read in the *Alliance News* a paragraph stating the order in which our sense-powers seem to vanish when we are going to sleep, and although she tried to think, as the dentist mentioned in BORDERLAND suggested, of going to a concert, it was the newspaper which, as we shall see, influenced her mind. "Hearing" and "feeling" (touch) were stated to be, I understand, the last senses to go and the first to come back.

She closed her eyes when the tube was ready, and began to breathe harder and harder, till her breath seemed a long-drawn hiss. Her brain felt numbed, yet she was thinking. While disliking the smell of the gas and india-rubber tubing, she found she could not open her eyes. She was conscious that taste and smell went next, and then gave a convulsive clasp at her fingers. Witnesses observed her doing this, and one said, "She is not gone yet." She felt her hands, and then they slipped from her, even while the hiss before mentioned was sounding. Now there was a deep silence, a dark room (she is sure she believed it a room), and she became "not quite happy," and thought herself in a nightmare, out of which she was aroused, after what appeared a long time, by the voice of the dentist.

The following deals with the *associations* of pain :—

I suppose that the recollection of the inhaling of gas is pretty common. I know that in my own case I used to experience a faintness at the sight of a horse-collar or a bag, or the opening of a purse, for a long time after having had a tooth extracted with gas, just as the top of a keyless watch always reminds me more forcibly than I could wish of the nasty little American drill, the very mention of which can cause a shudder amongst the most strong-minded. These associations and suggestions are very curious, and I have no doubt that a large collection of such ideas could be made. So many people have a fear of *things* which "remind" them of events or persons. In this connection it is interesting to compare the long time that passed before the early Christians made a definite representation of the Christ on the Cross, contenting themselves for so long with a lamb or a vine as a symbol. Is it the same dread of reminiscence? Nowadays, crucifixes are so common that it is hard to picture what a shock such a representation would have caused St. Mary or St. John if they saw a statue of a crucified person in the likeness of Christ.

The following case is of special interest from the psychical point of view. Probably many persons of sensitive organization know something of the sensations here described. It is, of course, a pathological, morbid condition, a symptom of brain exhaustion, and unless *induced*, as in the following instance, should undoubtedly be treated as such. The horror of helplessness is perhaps the predominant sensation, the feeling of a separation so absolute, that the loudest cry will not pierce the silence, the most utter agony must be endured alone. No mere physical pain is in any degree comparable to suffering such as this. Happily, so far as my own experience is concerned, it is—*for the spectator*—literally for a moment only.

Washford Pyne Rectory, Morchard Bishop, Devon.

I see you ask for experiences of persons under the influence of anæsthetics.

I venture, therefore, to send a somewhat remarkable Borderland experience of my own. It took place about nine years ago, *anno* 1884, and although I made no note of it at the time, the horrible dread which then overwhelmed me has stamped the circumstances indelibly on my memory.

I was in the hands of Mr. P., dentist, of Plymouth. Methyline was the anæsthetic used, and the doctor who was superintending the administration of it was a personal friend of mine. I was under no apprehension as to the effects of the drug, having undergone a similar operation most successfully not many weeks before.

Just as I had closed my eyes, and the methyline was beginning to take effect, I felt somehow as if something had gone wrong. I tried to open my eyes, then to move my legs, then to raise my hands from the arm of the chair, but in vain. A gag was in my mouth, so that I knew my speech would be inarticulate, probably unintelligible. Yet I could distinctly hear either the dentist or the doctor moving about. I heard one of them feeling for something, which I took to be forceps, among some bottles or glass that rattled. I heard them interchange some remarks. The doctor's voice was quite recognisable to me. All this time I was getting more and more alarmed, feeling the helplessness, and soon, the hopelessness of my situation; for a peculiar sensation began to creep up my limbs, beginning at the extremities. My hands and feet appeared to be turning into stone. They were as heavy and lifeless as lead. My will was powerless to move a muscle of either arm or leg. Soon the leaden feeling spread over my shoulders, and my heart felt like a bird fluttering in a close-bound framework of iron. Then the feeling of deadness seemed to advance to the region of the heart itself, which was held fast as in a vice, and now tried to flutter in vain. Oh, how I longed to be able to open my eyes! If I could only see the blessed sunlight once more, just once for a little moment, even if I never saw it again! And it was so bright just outside the window too, as I well knew. I could hear the doctor say, "H'm, h'm," and mutter to himself. I tried to shout, but doubted whether my voice was audible—doubted, in fact, whether it was not all a horrible dream. Then I was suddenly aware that the supreme moment had come. I was actually *on the Borderland*. I must make a supreme effort. At last my voice was clear. I shouted, yelled frantically, "Let me go! For God's sake, let me go!" I recognised the doctor's voice saying in low tones, "I don't like the look of this. He's changing colour." Had he ceased administering the methyline? Had he heard my cry? Another effort must be made to make him know what he was doing. But it was too late. My soul was leaving the body, forced against her will, thrust forth into the dark to fight a giant. A piercing cry rang in my ears. "Oh, let me go! Oh, *do* let me go! Oh, for God's sake do—*do*—DO let me go!" I knew it was my own soul calling for help in vain. Then the cries grew fainter, thinner, almost unearthly, but still plaintive, pressing, clear. "Oh, for God's sake—for *God's* sake—for—God's—sake!" Oh the bitterness, the agony, the despair in those dying echoes! They seemed to come from a being half strange to me, whom I yet somehow knew to be myself. By some wonderful bond of sympathy the soul across the border was still linked to the

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remnants of consciousness lingering faintly on in this life, and I was filled with an infinite sense of pity, and helplessness, and yearning, to do something for "my darling" so far from help. While all this was taking place, I heard the doctor say to the dentist, "Take out a tooth at once. It will help to bring him round." Very soon two or three fearful tugs and wrenches at a tough tooth so far recovered me as to send shoots of pain darting along every nerve in my body to the very extremities of my fingers and toes. Then I found myself lying on the floor in a dazed state, with the doctor and dentist standing over me, the doctor saying, "Better now, eh?" They said I had been there over half an hour. The doctor would not tell me whether I had been using very bad language, as I feared was the case. My first feeling was a dread of having disgraced the cloth, as I am a parson.

This terrible experience of nine years ago has quite changed my feelings as to death. Before 1884 one or two narrow shaves had taught me that I could look death in the face calmly without flinching. But since then I never think of the valley of the shadow without a shudder, and constantly pray the Great Shepherd that His rod and staff may be my support when the dread time comes. Well, indeed, may Catholics pray, "Ave Maria, Mater Dei, ora pro nobis, nunc, *et in hora mortis nostra*."—Yours faithfully,

(Signed) W. H. MITCHELL, Rector.

IN reply to your letter received to-day I send a line to clear up one point in my previous communication which has led to misunderstanding. In attempting to be brief, I have evidently failed in clearness in one particular.

The cry of the soul, "For God's sake, let me go!" was addressed to the doctor and dentist. She was protesting against being thrust forth against her will into an unknown horror of great darkness. It was not a cry for freedom addressed to the body.

You will observe that it was the same cry as had been used before while the sense of personality still remained undivided. On both occasions I suppose my tormentors would have merely heard repeated efforts on my part to make them desist from administering the drug.

Before any separation of soul and body-consciousness I quite understood that I was attempting (in spite of the gag in my mouth, though it may have been removed, as I seemed to be myself able to shout clearly) to warn the operators.

After the separation commenced I was aware, through the remnants of my body-consciousness lingering here, that the soul across the border was uttering vain remonstrances to the operators. The bitterness of the situation was, that I, who could plainly hear those cries, was absolutely helpless to communicate them to the doctor, to whom they were inaudible, as he was in another sphere.

The peculiarity of my experience is that I was able to know what was going on in two distinct spheres of existence.

What I went through then certainly does not justify a dread of meeting death in the *normal* way. Nevertheless, to use an analogy, a man who has had his trap smashed to atoms, or both his legs broken in a carriage accident, will always be able to sympathise with those who are nervous about driving behind a skittish horse, nor will he be himself entirely free from qualms on the subject.—Yours very truly,

(Signed) W. H. MITCHELL.

PREACHING IN TRANCE.

AN instance of a very singular psychical abnormality is an old peasant living not very far from here, writes a correspondent from Akweyri, in Iceland, who generally is called the Preacher, because for upwards of thirty years he has been preaching in sleep. A well-informed gentleman has not long ago published in one of our papers a minute account of this man and his trance or sleep preaching.

The Preacher is a simple, uneducated man, rather little talking, shy and modest, with no extraordinary gifts, very honest, of the usual common-sense, and quite normal when in a wakeful state. He declares himself that his sleep-preaching began thirty years ago, a man visiting him in sleep just when he was recovering after an illness. This man ordered him to preach, he says, besides intimating to him certain other things, which he is forbidden to divulge.

The frequency of his preaching is variable. When he is living quietly at home he will preach only once a fortnight or less often. But when from home or somewhat excited, he preaches every now and then and very irregularly, although seldom two nights (or days) in succession. Sometimes he may preach by daytime, but always in sound sleep, and after having slept half an hour or so. He often tells beforehand if he is going to preach. His voice is so loud and articulate as to let every person present in the room hear the whole of his sermon, but his delivery is so quick that it is very difficult to take down his sermons except by shorthand. His sermons are said to be full of sense, pith, and emotion, so much so as to awaken wonder and astonishment wherever his trance-preaching is heard. Often he will recite hymns or parts of hymns or poems no man seems to have ever heard before. These, as also his prayers, are frequently rather indistinct in articulation, owing to the Preacher's excitement or emotion. He often uses metaphors and figures in his sermons, and generally with good taste and discretion. As an instance, some phrases are given, as: "Let us embrace Him by the strong arms of our loving faiths." "Life is short, only a span, but a span of eternity, even its first span." "The eternal throne marked out and fixed by the golden columns of the heavenly firmament." When preaching, he generally conducts an entire service according to our Lutheran ritual, singing, chanting, preaching, officiating at the altar (as it seems), and administering the sacraments, and so on—all the time laying supine in his bed with folded hands, lifting them only when giving the benediction. His prayer before sermon or after it generally lasts eight minutes; the sermon twenty-four minutes. He never preaches the same sermon more than once, and no man ever heard him deliver again when awake any sermon or portion of a sermon, prayer or hymn, he has delivered in sleep. When asked *where* he preaches he always gives the same answer, that he preaches in his *own* chapel, a wonderful place of worship, thoroughly without windows, he says, and no candles either to be seen, nor lamps nor lighting implements whatever; and still his church is beaming with a most glorious brightness. He has his own congregation, and generally knows most of their faces, although some of them may vary and give place to new ones. When asked what people they are, his answer is: "They are *my* people, but I never saw any of them except in sleep." When asked how he feels in sleep, he answers: "I feel exceedingly happy." Last time I heard him preach, says the reporter, he recited at the end of his sermon twelve hymn verses which neither myself nor any present had ever heard before, and when asked what hymn it was, the Preacher answered: "I don't know; I never remember my hymns."

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XII.—"IS MAN IMMORTAL?"

A DISCOURSE BY THE "SPECTATOR."

THE symposium which we summarized in the last number of BORDERLAND on the subject of immortality, has attracted a good deal of attention. It suggested, among others, the following thoughtful article in the *Spectator* of August 24th :—

A discussion has been going on in the United States, of which Mr. Stead gives a *résumé* in the current number of his quarterly BORDERLAND, on the question of the intrinsic immortality of man. It is curious that, as a rule, Englishmen should confound the question whether or not man is immortal, with the question whether or not the human personality survives, or does not survive, death—a very different question, and not one which has always been confounded with it.

THE CHINESE THEORY.

The Chinese generally believe, it is said, that the personality of every man survives the death of his body for some generations, but not permanently, and regard their ancestors' spirits as more or less active for several consecutive periods of the same length as a bodily life, but as exhausting even their mental and moral vitality in the end, as they had exhausted their bodily vitality in the space of their visible life here. We have read somewhere that when a Chinese was asked why then he believed in the continued existence of Confucius two thousand years and some odd centuries after his earthly life, he replied, "Ah, but only think of the extraordinary *stamina* of that man's mind," as if intrinsic power to resist mental decay varied from mind to mind, and as if even Confucius might be slowly exhaling now that exceptional *stamina* which had endured through so many ages. Of course, that view is a sort of magnified reflection of the common human experience, that while some aged men seem to exhaust their mental and moral, no less than their physical, powers in this short existence, others seem to grow in grasp and lucidity and force of will up to the end.

SURVIVAL NOT IMMORTALITY.

It is clear that while, in some men, mental strength long survives bodily strength, in others bodily vitality survives mental, and the mind goes before the body, naturally, then, it is presumed that even if the soul and body are separable, there is no more reason why the survivor of the two should be intrinsically immortal than there was why that which went first should have been so, though we can now see for ourselves that it was not. The separability of the soul and body only shows that they are not identical either in durability or in anything else. But to show that one survives the other no more proves that the survivor is immortal, than the survival of a mother or a son shows that that mother or son is immortal. We do not argue that because the body sometimes appears to survive the mind, the body will never die, and we must not therefore argue that because the mind survives the body, the mind will never die. Professor Max Müller appears to believe that the "self" never begins to exist, and never ceases to exist; but that the "ego" both begins to exist and ceases to exist, being the product of circumstances; but, like many of Professor Max Müller's beliefs, this is a view which requires a good deal more explanation than he condescends to give us. To most of us the "self" and the "ego" are as indistinguishable as the "self" is from "myself." I don't really know any self except *myself*. Mr. Gladstone's view is, as usual, much more intelligible. He *suggests*, without giving it precisely as his own conviction, that man is not so much intrinsically immortal as *immortalisable*, that but for sin he would have attained to immortality, and that so far as he can avail himself of the redemption offered to him, he may become so, but that he is not necessarily and intrinsically immortal either for evil or for good.

THE PANTHEIST'S DOCTRINE OF ABSORPTION.

After all, what seems to be sufficiently clear is that both the moral evil and the moral good of our human personality survive the death of the body, and that whether man is intrinsically immortal or not, he continues to exert many of his powers after his bodily dissolution—to suffer for the evil he has done, as well as to enter into the joy which his power of discerning and loving the eternal source of being, confers upon him; and that we cannot limit confidently either the one power or the other. It certainly cannot be shown that either progressive purification or progressive degradation necessarily comes to an end. The view of the pantheist that progressive purification ends in a kind of absorption and the extinction of the "ego," seems to be as absolutely forbidden by Christianity as any doctrine can be. Where our Lord says that, because God calls himself the God of Abraham and of Isaac and of Jacob, "all live unto Him," he directly forbids the pantheistic and Buddhist view of progress as dissolving away the personal identity of human beings. If Christianity be true, pantheism even for the good is certainly false. And still more, it is false for the evil, for whether suffering be eternal or not, it certainly is spiritual, and lasts as long as the spirit survives; nor have we the smallest vestige of evidence that the downward progress of the will is a terminable process and comes to any natural end. It may do so, if immortality depends only on the union with God. But there is certainly a sort of antagonism to God which appears to be progressive as well as the union with him, and antagonism means conscious existence no less than love means conscious existence.

IMMORTALISABLE FOR GOOD AND EVIL.

All we can say is that if man be what Mr. Gladstone terms *immortalisable*, there is no final reason (unless it be God's mercy) why he should not be immortalisable in the one direction as well as in the other; and that while a good deal of our moral and spiritual experience tends to show the durability of remorse and the persistence of the growing incapacity to turn back after a certain point in the downward stage is reached, we have only the vaguest hope to rely on for our anticipation that all suffering must finally end. We have no *experience* to verify the death of the soul, such as we have to verify the death of the body. There is a good deal that suggests that even the death of the mind may be an illusion. Certainly the memory, which is of course of the very essence of personal life, revives in the most wonderful way, when it seems to be wholly gone, and its failure appears to depend as much on the flaws in the bodily organization as the effectiveness of a phonograph depends on the marks left in the paper on which the vibrations of the voice are registered. The sudden recovery of the memory and of mental vitality which not unfrequently takes place at the moment of death, does not look much like its absolute dependence on the brain, or it would flicker out as the brain dies. Indeed, if the intelligence ever survives death, that seems to show that while the dying of the body may obstruct the action of the mind, its actual death does not interfere with mental life, and may therefore even quicken it. We clearly have no means of saying whether the mind is intrinsically immortal or not. But if, as the story of revelation implies, it is at least *immortalisable*, to use Mr. Gladstone's phrase, it may endure both for evil and for good, and certainly does endure both for evil and for good beyond the limit at which the death of the body takes place. Professor Max Müller's view that there is some sort of self which persists through an indefinite number of lives not connected together by any chain of continuous memory, appears to us the sort of philosophic conjecture for which there neither is nor can be any proper evidence at all. It may be true that we are being

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punished or rewarded now for what we did in a state of which we have absolutely no record or memory. But if so, we are certainly not intended to *recognise* the justice either of God's punishments or of his rewards.

EVIDENCE FROM THE OTHER SIDE.

It is very difficult to understand the confidence with which Mr. Stead seems to rely on direct evidence, received, as he holds, from the other world. While it must be for him, and for those who have had such experience as he tells us that he has had, very impressive, so far as it conveys information as to what formerly happened in this world—information entirely new to the recipient—which the recipient had other means of adequately verifying, it is the reverse of impressive when it deals with allegations as to the spirit's experience after death. We can hardly imagine that experience could be so vague and so unlike what we mean by *fact*, as the sort of story usually received by so-called spiritualists from the other side of the veil, though it professes to be autobiographical. The present writer has read sheets on sheets of such so-called autobiography, and the only effect it has made upon his mind, is that those who send such communications must have entered a world of mist, in which there is neither definite time nor definite space nor definite form nor definite colour nor definite judgment, but in which "naught is everything and everything is naught." Take the communication entitled, "I Awoke," with which Mr. Stead concludes the article on "Is Man Immortal?" and which he speaks of as "curiously suggestive and very original." First the departed spirit professes to have felt a very vivid sense of renewed life and strength; then he explains that he was "unaware of his surroundings and unconscious of himself." "I mean," he says, "that I did not ask myself where and what am I, but accepted all without question, as one does generally in daily life or in a dream."

MISTY AND UNREAL.

Well, we could not find a worse way of saying that life was vivid and renewed than to say one did not ask one's self where one was or what one was, but that one felt just as one does in a dream. In daily life, especially when it is vivid life, one does not feel like that at all. Then the spiritual autobiographer goes on to explain that he kept alternating between consciousness and loss of consciousness, the consciousness being the consciousness of evil forms, who stimulated him or her to vindictiveness, and the loss of consciousness being like a fainting-fit. Then gradually thoughts of forgiveness towards one who had betrayed him, and of self-reproach for having been full of selfishness in relation to this traitorous friend, steal in, and after a good deal of dull see-saw, very mistily described, he manages to forgive his treacherous friend, and to do something towards persuading other misty figures to give up their favourite resentments too; and so the chapter of spiritual autobiography ends. It is a chapter in the autobiography of a person whose vivacity had all evaporated at the moment of death, and whose subsequent thoughts and emotions are wreaths of mist. If this is real life in the future world, we fear all that makes existence vivid and graphic must end with this. In fact, the so-called accounts given of the other world are the accounts of a life which has ceased altogether to be definite, and begun to copy the billowy shapes of cumulus clouds. The older ghosts are altogether more impressive than the modern ghosts who telegraph their experience by automatic writing, and succeed only in dissolving thought and dissipating language.

The comments of the *Spectator* upon the vagueness of many communications from BORDERLAND are not without some justification. Unfortunately the lack of definition in the photographs of life which are vouchsafed us from the other side is by no means confined to spiritualistic revelations. The *Spectator*, if it had not been imbued with traditional reverence for Holy Writ, could bring just the same charge against the references—vague, shadowy, and most indefinite—which are made by the inspired writers to the life that is to come. Some people will never be contented until they have a Baedeker of the other world, and yet those selfsame exacting critics would be the first to complain that too much definiteness of minute detail was entirely destructive of the grandeur and sublimity of the vague hints of Scripture. As for the communications of "Julia," they certainly have not been lacking in precision and definition, nor can any one say that the life which she describes is not as intense, and as vivid, and as real as any now lived by mortal men.

WHAT SOME CRITICS WANT.

The complaint of the *Spectator* as to the want of vivid detail in communications from the other side, is echoed by Mr. A. H. Ricketts, who writes from the Cape of Good Hope to suggest what it is he would like to know from "Julia." He particularly objects to her remark, "The note I remember; the details I will not enter upon." This, however, only relates to that moment. I have little doubt but that, if I had time and opportunity, she would write any quantity of detail, but as it is incapable of verification it has never had much fascination for me. Mr. Ricketts says:—

Would a description of their habitations, communities, manners, customs, laws, and occupations, the mode of communicating with each other, whether by vocal utterance, signs, or telepathy, be an impossibility?

SOME SUGGESTED QUESTIONS.

The following questions are suggested by the authoress of a Chicago book called *Heaven Revised*, as suitable to ask invisible intelligences when they communicate. The authoress (Miss Duffen) says:—

If we find that each answer coincides with the previous beliefs of the questioner or medium, the fact will furnish a subject for the psychic investigator to consider. If, on the other hand, they all prove to be substantially the same in their descriptions of the conditions of the spirit world, and in harmony with those I have already received, it seems to me we shall score an important point in favour of the genuineness of these communications.

These questions, more or less elaborated, I ask every unseen intelligence that comes in communication with me. The answers at first astonished and puzzled me, they were so different from what I expected and believed.

Here are the questions:—

1. Were you conscious for any time after death?
2. In what circle did you find yourself after death?
3. What year is it now? (This question may seem to have no meaning, but it has an important one.)
4. In what circle are you now? (Be sure that the intelligence indicates whether the circle be in hell, heaven, or some other sphere of the spirit world.)
5. What took you there?
6. What is the circle like? Give its characteristics and name if you can.
7. Do you wear clothing?
8. If so, of what is it composed?
9. Do you live in a house?
10. If so, of what is it built?
11. What do you look like?
12. What do you eat?
13. What is your occupation?
14. How many circles are there in hell?
15. What is the name of the sphere which is next above hell?
16. How many circles has it?

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XIII.—MISCELLANEOUS.

MARK TWAIN'S EXPERIENCES.

MARK TWAIN, although a humorist, is a psychic. He tells in the September number of *Harper's Magazine* some more of his experiences in mental telegraphy. His first narrative appeared in *Harper's Magazine*, November, 1891.

The first is a story of how at Montreal at a reception in the Windsor Hotel, several years ago, he saw distinctly the Double of Mrs. R., a friend of his whom he had not seen for twenty years.

I had not been thinking about her; there was nothing to suggest her to me, nothing to bring her to my mind; in fact, to me she had long ago ceased to exist, and had disappeared from my consciousness. But I knew her instantly; and I saw her so clearly that I was able to note some of the particulars of her dress, and did note them, and they remained in my mind. I was impatient for her to come. In the midst of the hand-shakings I snatched glimpses of her and noted her progress with the slow-moving file across the end of the room, then I saw her start up the side, and this gave me a full front view of her face. I saw her last when she was within twenty-five feet of me. For an hour I kept thinking she must still be in the room somewhere, and would come at last, but I was disappointed.

That evening, just before his lecture, he met Mrs. R. dressed exactly as he had seen her in the afternoon. He said: "I knew you the moment you appeared at the reception this afternoon." She replied: "But I was not at the reception. I have just arrived from Quebec, and have not been in town an hour." And it was so. Clearly Mrs. R.'s Double had gone on in advance of her body—the phenomenon is by no means an unusual one, as may be seen by a reference to the "Phantoms of the Living."

Mark Twain's second anecdote is more properly classed under mental telegraphy.

Toward the end of last January the idea of going to lecture in Australia, after an interval of years, came suddenly into my head again—forcefully, too, and without any apparent reason. Whence came it? What suggested it? I will touch upon that presently.

I was at that time where I am now—in Paris. I wrote at once to Henry M. Stanley (London), and asked him some questions about his Australian lecture tour, and inquired who had conducted him and what were the terms. After a day or two his answer came. It began:

"The lecture agent for Australia and New Zealand is *par excellence* Mr. R. S. Smythe, of Melbourne."

He added his itinerary, terms, sea expenses, and some other matters, and advised me to write Mr. Smythe, which I did—February 3rd. I began my letter by saying in substance that while he did not know me personally we had a mutual friend in Stanley, and that would answer for an introduction. Then I proposed my trip, and asked if he would give me the same terms which he had given Stanley.

I mailed my letter to Mr. Smythe, February 6th, and three days later I got a letter from the selfsame Smythe, dated Melbourne, December 17th. I would as soon have expected to get a letter from the late George Washington. The letter began somewhat as mine to him had begun—with a self-introduction:—

"DEAR MR. CLEMENS,—It is so long since Archibald Forbes and I spent that pleasant afternoon in your comfortable house at Hartford that you have probably quite forgotten the occasion."

In the course of his letter this occurs:

"I am willing to give you" [here he named the terms which he had given Stanley] "for an antipodean tour to last, say, three months."

Here was the single essential detail of my letter answered three days after I had mailed my inquiry. I might have saved myself the trouble and the postage—and a few years ago I would have done that very thing, for I would have argued that my sudden and strong impulse to write and ask some questions of a stranger on the under side of the globe, meant that the impulse came from that stranger, and that he would answer my questions of his own motion if I would let him alone.

Mr. Smythe's letter probably passed under my nose on its way to lose three weeks travelling to America and back, and gave me a whiff of its contents as it went along. Letters often act like that. Instead of the *thought* coming to you in an instant from Australia, the (apparently) unsentient letter imparts it to you as it glides invisibly past your elbow in the mail-bag.

This he caps by two other stories, which seem to indicate great receptivity on his part to thought waves set up in other minds, the influence of which reaches him before the letter expressing them in black and white comes into his hands.

DEVIL-WORSHIP IN FRANCE.

MR. ARTHUR LILLIE has had a good deal to say in *Light*, lately, about French diabolism. It is curious that the French—of all people—who believe in so little else, should make a cult of *Lucifer!*

Mr. Lillie has been reading an article in a recent number of the *Revue des deux Mondes*, which deals with the works of Huysman, a disciple, more or less, of Zola, and, more particularly with a novel called *En Route*, in which is described—

one Durtal, a modern Frenchman, leading at first quite a modern French life. This gentleman attends the séances of the "Spiritistes," and is soon convinced that mere cheating will not account for the phenomena. He plunges into diabolism, and attends a "Black Mass," of which more anon. Then his sensual life thoroughly disgusts him, and he returns to the bosom of his Church.

Three influences were at work to produce this change. The first was atavism. The blood of the Durtals had given to France martyrs, monks, nuns, pious dowagers, pillars of the Church. The second influence was satiety; the third, art. Durtal argued that the "Primitives" that drew Virgins and built the splendid cathedrals of France, the men that could compose music like the "De Profundis," must have had an afflatus distinct in kind from the silly modern pietists in Worth's dresses, and the sensual-looking, fashionable abbés. The new convert haunted churches, but selected nightfall, when the aisles were wrapped in imposing gloom. He abhorred the Mazurka-Masses of Gounod and the tinsel of the toy-shop altars. He hated rites, confession, Masses, and Eucharist. A critical outsider might perhaps pronounce that his conversion was to art rather than to religion at all.

Diabolism is, it appears, the modern presentation of the Pietists of last century, or the Mystics of the early Church, a presentation which England has escaped by virtue of her Protestantism, a religion which offers no encouragement to mysteries and secret societies, which does not attract minds of the class of the hero of this novel, the class, according to the *Revue des deux Mondes* of M. Huysman himself, the story being, practically, an autobiography. The same bent of mind which drove him to the worship of devils, restored him eventually to the Church. The *Revue* comments:—

The element of sensuality in Catholicism has often attracted attention. It is distinct from the ceremonies and exterior

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pomp. The demi-mysterious light of the churches, the "intimacies" of the chapels, the glitter of ornaments, the smell of incense, the light of the tapers, the perfume of flowers, the music and song, all act on the senses in a voluptuous manner.

The revelations of a later article by Mr. Lillie make this still more apparent. In relation to the form of worship employed—the Black Mass—he writes :—

The object of the Black Mass seems to be simply the incarnation of Satan in the form of a Eucharistic wafer, composed of every filthy substance conceivable, including the minced baby. There is very little psychism about it. After the ceremony some of the congregation become possessed, as in a revival meeting. It seems to me not so much a worship of Satan as an elaborate and puerile system of insult, not to Christ, scarcely to Christianity, an insult to the rites and priests of the Roman Catholic Church. How can anyone really believe that a fallen angel like Milton's Satan would feel honoured by being compelled to incarnate in a mass of filth, which is afterwards subject to the grossest indignities?

He further adds some interesting notes on the historical aspect of the case :—

All things have a meaning at first. Let us see if anything in the past throws a light upon this. One hundred years ago, and probably at the present time, just before the patriarch goes into the Holy Sepulchre at Jerusalem, at Easter, to bring out the miraculous fire, the temple is darkened, and the congregation bite, kick, and pinch each other not at all in pleasant sport. The meaning of this seems to be that during the nominal three days that Christ is supposed to lie in the tomb the world is given over to the powers of darkness. A similar idea seems to have been the basis of the old "Feast of Fools." The students of the colleges elected a boy-bishop, and for some days occupied the cathedrals, intoning obscene and grotesque psalms, and making a farce of all holy rites. Mons. Alphonse Karr, in giving a sketch of this, says that, after the Mass, scenes so gross took place that they cannot be noticed in print. This seems, pin for pin, like Mons. Huysman's *Messe Noire*. It is to be remarked that all this was done with the sanction of the ecclesiastical authorities, who went so far as to rule that if the boy-bishop died during his tenure of office he was entitled to the same funereal honours as a real bishop. The coffin and sculptured monument of one of these boy-bishops has been discovered in Salisbury Cathedral. The deacons of this functionary forcibly exacted money contributions during the festival. The Eton Montem was a survival of all this, the Catholic deacons being changed to Protestant highwaymen.

There is a certain section of students of the occult who are perpetually warning us against mysterious and unrecognised dangers, the nature of which is never revealed except to the sworn members of those secret societies which, by an absurd anachronism, still exist in our midst, though apparently not very effectively. The study of Spiritualism, they aver, is compassed about with horrible dangers, which they alone, the "Occultists" have knowledge to cope with. But, says Mr. Lillie, "do these checks and traditions ensure absolute safety? It is amongst the Occultists that this diabolism has arisen!"

"Modern Diabolism in France."

Mr. C. C. Massey reviews at great length in *Light*, of September 14th, a French book entitled, "Le Diable au XIXe Siècle," the author's *nom de plume* being "Le Docteur Bataille." The first volume, of 960 large pages, was published in serial numbers at Paris and Lyons in 1893. Mr. Massey says, "Nothing more monstrous than its contents, in the way of Satanic materialisations and horrible incidents, was ever conceived by the mediæval imagination, and I was for some time in doubt whether this part of the book was not mere invention, the theory of hallucination being scarcely tenable. But there seems to be sufficient evidence that the author—who professes himself a devout Catholic, under special supernatural protection in his dangerous investigations—has really gained admission to the penetralia of Masonic Occultism, which his mission was to expose to the world. The information given is circumstantial, and the recent history of Palladism, especially in America and Italy, is curious and interesting, quite apart from the alleged prodigies."

DEMONIACAL POSSESSION IN CHINA.

From an interesting article in the *Psychological Review* of September, I take the following extract, which will tend to give pause to those supercilious and arrogant sceptics, who calmly relegate all stories of demoniacal possession in the Gospels and elsewhere to the limbo of exploded superstitions. The reviewer, calling attention to a book published in Chicago, and written by the Rev. Dr. Nevius, entitled, "Demon Possession and Allied Themes, being an inductive study of Phenomena of our own Times," makes the following observations :—

This interesting contribution to mental pathology would probably fifteen years ago have gained for its author a reputation for nothing but mendacity or childish credulity in scientific circles; but now, thanks to the "apperceiving mass" which recent investigations into trance-conditions have prepared, probably few readers of this journal will be seriously tempted to doubt its being a trustworthy report of facts. Dr. Nevius, for forty years a missionary in China, who died in 1893, is described by Drs. Ellinwood and Rankin as a man of rare learning, versatility and integrity. From the beginning of his sojourn in China his attention was attracted to the popular belief in demons and spirits. He found before long that the native converts very uncommonly believed in demoniacal possession and in the power of Christian rites and invocations to exorcise the spirit. In 1878 he met with his first case, that of a non-Christian native named Kwo who, having bought a picture of the goddess Wang, had been visited by a demon-counterfeit of the goddess in a dream who told him she had taken up her abode in his house. Various neurotic conditions and disorderly impulses had followed, ending in an attack of frenzy during which, the man being unconscious, the demon spoke through his lips, demanding incense, worship, &c. As usual, the demands were met by the family, and the pacified demon thereafter made periodical visitations, throwing the man into unconsciousness and speaking through his organism, healing the diseases of visitors, and giving practical advice. On Dr. Nevius assuring Kwo that conversion to Christianity would rid him of the encumbrance, he became baptized, the trance-state only recurring once afterwards, and the demon bidding a formal farewell on that occasion. Fourteen years have passed without relapse. Kwo has had persecutions and trials but no return of his malady, and neither he nor his neighbours think of doubting that he was rescued from the dominion of an evil spirit through faith and trust in Christ.

This case can serve as a type. Dr. Nevius has personally observed several others, and collected a large amount of information on the subject from other missionaries and from native Christians. The possessed persons are unconscious during the attacks, which have often, though not always, a convulsive character. The possessing spirit usually names itself, often as a deity, sometimes as a departed human being, and demeans itself accordingly. Sometimes it makes a formal treaty to behave well, on condition of certain favours being granted it. Sometimes it is driven out by threats or needle-pricks, &c. Christian rites seem to have extraordinary exorcising efficacy. Epidemics of possession, like those recorded in Savoy by Constans and by Chiappe Franzolini are not related by Dr. Nevius. The phenomena are among the most constant in history, and it is most extraordinary that "Science" should

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ever have become blind to them. The form which they take in our community is the benign one of mediumship. Dr. Nevius is a believer in the reality of the alleged demons, and in the objectivity of their driving out by the name of Christ, &c. Such questions cannot be fairly discussed, however, till the phenomena have been more adequately studied.

THE VOICES OF JEANNE D'ARC.

By Mr. Andrew Lang.

Mr. Andrew Lang's paper on "The Voices of Jeanne d'Arc" appears in the July number of the *Proceedings* of the Society for Psychical Research. Mr. Lang remarks that no expert seems to have applied the new psychological methods to the old problem of the Maid of Orleans. Intellectually and physically, Jeanne was undeniably robust and vigorous. In her private character she was naturally gay and humorous. There was nothing in her in common with neuralgic, neurotic, epileptic or hysterical patients. Mr. Lang admits that the period of life when her visions began may point to an ordinary cause for them, and this is strengthened by her periods of fasting and prayer, as well as to her intense patriotic enthusiasm; but she seems to have been singularly free from customary superstition, and she never swerved from her belief in the objectivity of what she saw and heard, and of the truth of the contents of the messages which she received. Only once, within an hour of the stake, did she dream that the voices had deceived her; but even then she held that the voices were those of spirits, and were not by any means subjective hallucinations. Mr. Lang then examines the evidence as to the origin and nature of the alleged phenomena. The communications which were made to her in this way, he says, were certainly sane, judicious, and heroic.

Monsieur Quicherat distinguishes three classes of al normally conveyed knowledge, all on unimpeachable evidence.

(1.) *Thought-reading*, as in the case of the King's secret; she repeated to him the words of a prayer which he had made mentally.

(2.) *Clairvoyance*, as exhibited in the affair of the sword of Fierbois.

(3.) *Prescience*, as in the prophecy of her arrow-wound at Orleans. According to her confessor, Pasquerel, she repeated the prophecy and indicated the spot in which she would be wounded (under the right should-r) on the night of May 6. But this is later evidence given in the Trial of Rehabilitation.

To these we might add the view, from Vaucouleurs, a hundred leagues away, of the defeat at Rouvray; the prophecy that she "would last but a year or little more"; the prophecy, at Melun, of her capture; the prophecy of the relief of Compiègne; and the strange affair of the *bon conduct* at the battle of Pathay. For several of these predictions we have only the Maid's word, but, to be plain, we can scarcely have more unimpeachable testimony.

Here the compiler leaves his task: the inferences may be drawn by experts. The old theory of imposture, the Voltairean theory of a "poor idiot," are untenable. The honesty and the genius of Jeanne are no longer denied. If hysteria be named, it is plain that we must argue that, because hysteria is accompanied by visionary symptoms, all visions are proofs of hysteria.

It is manifest that visions of a bright light and "auditions" of voices are common enough phenomena in madness, and in the experiences of very uninspired men and women, collected and published by the Society for Psychical Research. From the sensations of these people, Jeanne's phenomena are only differentiated by their number, by their persistence through seven years of an almost abnormally healthy life, by their importance, orderliness and veracity, as well as by their heroic character.

In the whole story, Mr. Lang says he is much struck by the comparative lack of miraculous undergrowth of legend. He concludes his paper as follows:—

Were I compelled to pronounce an opinion, it would be to some such effect as this: Following Brierre de Boismont as against Lélut, I should think that persons entirely sane may be so constituted as to see and hear, as if externally, their ideas and mental impressions.

It would be impossible for Jeanne, as it was for Socrates, to regard these experiences as other than objective and caused by external influences. Thus I should have no hesitation about considering her experiences mere constitutional externalisations of her ideas. But the evidence showing that the contents of the messages received by her were such as she could not have learned in any normal way is so strong that I am compelled to believe in some abnormal extension of faculty, corresponding to her native and unparalleled genius. To a certain extent, she was admitted within the arcana and sanctuary of the universe.

"Come to the Salpétrière," said a man of science to an Abbé, "and I will show you twenty Jeannes d'Arc." "Has one of them given us back Alsace and Lorraine?" said the Abbé.

There is the *crux*.

THE FRAUDS OF MEDIUMS AND NOVELISTS.

The fraudulent medium is acknowledged to be a most wicked person, one who personates our father and mother and all our relations, and gives us "bogus" messages. "But," it is said, "why do you go to such people?" and we can hang our heads in sorrow or embarrassment, offering explanations, if any one be disposed to listen; for the fraudulent one may be one of the great unpaid, deceived as well as deceiving.

The misleading occult novelist comes to us; comes with our harmless Mudie's yellow label or our guileless Smith's, or in a shilling shocker with a classical title; comes and fills our mind with startling impressions which we cannot shake off; which we are not learned enough to see through or sceptical enough to laugh at altogether.

Is it more wicked of the novelist to mishandle occult truths than ethical ones? Is the mysterious life of the soul more entitled than any other department to correct treatment? Why should it be more wicked to misrepresent the soul's journeys from body to body (re-incarnation), than to compose amateur detective stories, depicting poison in mother's sandwiches, and murder in the harmless necessary rattlesnake, kept by our naturalist uncle in the bedroom next to ours? Why should it be more wicked to sketch occult mysteries of sex, hinting at a mixed race of human and sub-human, than to vulgarise the topic of ordinary human race-continuation by long morbidly written analyses of hyper-sexual feelings, or realistic accounts of all that the birth of a new human form means to its mother? As to a mixed race of human with faun or other sub-human entity, we may feel it is a merely romantic idea when we read Hawthorne's "Transformation," and so may let it off easily; but when a novelist with an appearance of modern realism starts the topic, we cannot avoid anxiety. For if it be not "within the range of practical politics," why write so harrowingly, as though endeavouring to warn off a serious danger? Some readers may be competent to read critically and thus avoid pain and false ideas; may regard the suggestion as a re-habilitation of a past order in human affairs, a description of what used to be the risks of human life in the days of "pre-historic peeps," but no more to be taken seriously than those clever *Punch* sketches are Kodak versions of "Henley as she is." But since all

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fraud is wicked, why is occult fraud of the sort so very revolting? Possibly the difference in the "wickedness" consists in the reader's helplessness to confute occult error; whereas any other errors can be tracked by ordinary intelligence and their misleading results removed from the mind. Moreover, many of our best men and women are complaining bitterly of the ordinary novelists, who turn everything to their purposes, regardless of taste or truth. As occult education progresses, the errors of the novelists will cease to mislead; but meanwhile could not the "occult" novelists meet a few of the "moral reformers," as friends in council?

FRANCES LORD.

A QUERY FOR THE LOCAL HISTORIAN.

A HAUNTED HOUSE NEAR HENLEY.

MRS. RUSSELL DAVIES writes to ask me if I can help her to ascertain the precise house where the wicked Lady Devereux and her husband went to reside after their release from prison in the reign of King James I. Her reason for asking is this: A year ago she occupied for a season a small house near Henley, and found it haunted. That is nothing unusual, but this house was worse than ordinary. From the first evening that Mrs. Davies and her husband took up their residence, she never missed seeing the ghostly forms of a lady and gentleman-parading the grounds. In some way or other Mrs. Davies formed the idea that these restless ghosts were none other than Lady Devereux and her husband, but she is not sure, and she appeals to me to help her to settle the question. She writes me on the subject, as follows:—

Tell me the best way to go to work to find out, where or which was the exact house that the wicked Lady Devereux and her husband went to reside at near Henley-on-Thames, when they were released from prison for the murder of the lady's husband or husband's secretary. For a money consideration King James permitted the murderers to go to live on one of her own estates, and she selected a small one near Henley.

P.S.—I lost the letter you sent me three weeks ago.

Mrs. Davies encloses me the following additional items of information on the subject:—

I think I can tell you something that is, I *believe*, firmly to be the history of the house you lived in at Grays. In the reign of James I., I think it was a Sir Thomas Devereux *while imprisoned* in the Tower (or was it Newgate?), was poisoned by partaking of tarts or custards sent to him by his wife, through the hands of the Governor. This Lady Devereux was much younger than her husband, very beautiful, and of course had a lover, who was also (supposed to be) her husband's friend. The crime was discovered, and all three condemned to death. The Governor was executed, but Lady Devereux' sentence and that of her lover was commuted by money and influence to *imprisonment for life*, and this was the way the thing was done. After being imprisoned for, I think it was six years, James commuted for a mighty consideration, indeed it was believed to be half the lady's fortune, to consent to her and her lover marrying, and permitted them to live at one or other of her residences, and not to go farther beyond it than three miles. She had one estate at *Grays, near Henley*, another a few miles farther. She chose Grays as being a smaller estate and less costly, and for some other reason not stated. And she lived there with her husband and companion in crime for sixteen years. I believe they died there, *chafing constantly and pining*. Imagine their ennui and misery. Now don't you think that the place you lived at was their abode? I feel convinced it was. That a fine house stood there, afterwards converted, as it decayed, into a farmhouse and later added to and repaired, but that was the old lawn and garden; look at the age of the evergreen and ivy, and three miles from Henley too. Can't you picture the two lost souls living there with no resources in solitude and pacing wearily those grounds? I can. . . Bob can get up the history no doubt. I found this in a piece of a *Gazette*. No, *Weekly Mercury* of about four years ago. The "Cotton" episode put me in mind of it. I think it would be very interesting to get up the early history of some of the old houses or that of some of their occupants at an early date.

Now can any of our readers, circle members, or others, furnish information on this question? What is the local tradition, and is there any authentic record as to the place of their retreat?

POPE'S UNIVERSAL PRAYER.

FATHER of all: in every age,
In every Clime adored,
By Saint, by Savage, and by Sage,
Jehovah, Jove, or Lord:

Thou Great First Cause, least understood:
Who all my Sense confin'd
To know but this, that Thou art good,
And that myself am blind;

Yet gave me, in this dark Estate,
To see the Good from Ill;
And binding Nature fast in Fate,
Left free the Human Will.

What Conscience dictates to be done,
Or warns me not to do,
This, teach me more than Hell to shun,
That, more than Heaven pursue.

What Blessings Thy free Bounty gives,
Let me not cast away;
For God is pay'd when Man receives,
T'enjoy is to obey.

Yet not to Earth's contracted Span
Thy Goodness let me bound,
Or think Thee Lord alone of Man,
When thousands Worlds are round.

Let not this weak, unknowing hand
Presume Thy bolts to throw,
And deal damnation round the land,
On each I judge Thy Foe.

If I am right, Thy Grace impart,
Still in the right to stay;
If I am wrong, oh teach my heart
To find that better way.

Save me alike from foolish Pride,
Or impious Discontent,
At aught Thy Wisdom has denied,
Or aught thy Goodness lent.

Teach me to feel another's Woe,
To hide the Fault I see;
That Mercy I to others show,
That mercy show to me.

Mean tho' I am, not wholly so,
Since quickened by Thy Breath;
Oh lead me wheresoe'er I go,
Through this day's Life or Death.

This day, be Bread and Peace my Lot:
All else beneath the Sun,
Thou knowest if best bestowed or not;
And let Thy Will be done.

To Thee, whose Temple is all Space,
Whose Altar, Earth, Sea, Skies,
One Chorus let all Being raise,
All Nature's Incense rise.

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XIV.—SOME BOOKS OF THE BORDERLAND.

THE PSYCHIC PHENOMENA OF SAINTSHIP.*

I HAVE put the Pope's pastoral as the frontispiece of this number of BORDERLAND, because the Pope is the head of the one Church which more than any other bears witness to the reality of the psychic phenomena which Borderlanders study. It is unfortunately true that the Pope and his clergy are sometimes inclined to regard the Borderland as a kind of preserve of their own, from which they warn every one else as trespassers, but that is a way they have which is by no means confined to the psychical field. But if the Catholic Church be right in asserting that these marvels and wonders which are of constant occurrence throughout the world are verities not to be disputed by the faithful when they occur in connection with those persons or their relics—whom the Church has canonized—we may reasonably investigate the reality of similar marvels and wonders occurring in the profaner arena of the spiritualist séance. How closely the latter resemble the former few people are aware. It is, therefore, by way of introducing Catholics to Spiritualists and Spiritualists to Catholics that I publish here, from the pen of a Roman Catholic friend and contributor, the following review of Father Bowden's very startling book on St. Philomena.—ED.

AT the commencement of the present century, when Europe was still reeling under the shock of the French Revolution, when infidelity was rampant, and materialism held sway, a ray of supernatural light, piercing the obscurity of seventeen centuries, reached this world, bringing in its train marvels, miracles, wonders. And she through whom this light shone was the maiden martyr St. Philomena, the "Wonder-worker of the Nineteenth Century," of whom nothing is known save that she, a maiden of thirteen or fourteen, gave her life for Christ in the first century.

The "Life of St. Philomena," edited by the Rev. Charles Henry Bowden, with the Imprimatur of Cardinal Vaughan and the "Nihil Obstat" of the Rev. Henry G. Castor, reads like a romance. Instances of every phenomenon known to Borderland is contained therein. Instances of clairvoyance, clairaudience, telepathy, apparitions, animation of statues, sweet perfumes, the ringing of bells, gifts of sweetmeats and flowers, &c. Father Bowden is careful to state in the Preface, before relating the marvels, of which these things were the accompaniment, that "the greatest care has been taken to ensure accuracy, and the original sources have always been referred to when possible."

For seventeen centuries the tomb of St. Philomena, bearing its simple inscription *Pax tecum Filumena*, and the rudely carved emblems of her faith and her martyrdom, remained intact in spite of the neglect into which the Catacombs had been allowed to fall and the havoc wrought by the Lombards and others.

When, however, the decree of Clement VIII., forbidding unauthorised persons to enter the Catacombs, was confirmed by Clement IX., greater precautions were taken, and the bodies of the martyrs were exhumed once more with ceremony and veneration.

Of the thousands buried there few have their names inscribed on their sepulchres. "At Rome 150 martyrs, whose names God knows;" "St. Maximus with one hundred and fifty soldiers, whose names God knows;" speechless for the greater part are the tombs of those whose names, indeed, God knows, for they are written in the Book of Eternity.

Among the few exceptions was St. Philomena, whose resting-place was discovered on May 24th, 1802. The following day a procession of clergy and laity followed the tortuous windings of the under-ground city till it arrived at the tomb. "Ecco," "Behold!" exclaimed their conductor, and all fell upon their knees and intoned the psalm:—"These are they who have come out of great tribulation, and have washed their robes in the Blood of the Lamb."

With touching veneration the sacred remains were removed. A phial of blood, most certain indication of martyrdom, was found beside the body. It was broken, but the dried blood was carefully scraped from the glass and devoutly preserved.

After the usual formalities had been observed, the relics were given into the care of the *Custodia* of Sacred Relics to remain in the Treasury for three years. In 1805, however, the Priest of Mugnano, Don Francesco di Lucia, who was visiting Rome, begged permission to visit the Treasury. His great desire was to obtain for his church the remains of a virgin martyr whose name was known. To his unbounded joy, the body of St. Philomena was granted to him. The "wonder-working" of the girl-saint began in a characteristic manner as soon as Don Francesco and the bishop he had accompanied set out on their return journey. The bishop and Don Francesco had promised to convey the body with all reverence and honour to Mugnano. The man who arranged the luggage, however, placed the case containing the relics snugly under the seat. The good bishop had no sooner seated himself than his episcopal legs were assailed by heavy blows. He sprang up alarmed, but, discovering nothing to account for the blows, reseated himself. Again he had to rise, and, when for the third time the blows were repeated, discovered what was under the seat, he remembered the promise made, and had the case removed and placed on the front seat.

THE ODOUR OF SANCTITY.

At Naples the relics were placed in a small papier-maché figure; this was put in an ebony case, and this was sealed in four places by the Bishop of Potenza. The office of dressing the figure was given to Donna Angela Terres, the wife of a rich and well-known man. During the robing different strong, sweet perfumes issued from the bones, and filled the house with fragrance. Donna Angela was, moreover, cured of a malady from which she had suffered for many years, and which had been declared incurable. At the end of a month, during which many miracles had been wrought, the date of departure was fixed; the only key of the ebony case being placed in the care of Donna Angela.

SPIRIT LIGHTS.

Don Francesco had chosen the night-time in which to travel to avoid the heat of the sun. No lanterns were

* "St. Philomena; The Thaumaturga of the Nineteenth Century." Art and Book Co., Paternoster Row.

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provided, and when threatening clouds arose, they could no longer see their way. They invoked the Saint, however, and the clouds parted a little, showing the moon and some stars, and "a column of light descended and rested upon the case containing the relics."

Later on it is related that when some pilgrims were praying before the holy body at Mugnano, they all saw the mouth move as though the Saint herself were praying, and a spark of brilliant light issued out of it, and remained for a good while in the middle of the case.

Another time a nun at Ascoli, having complained that the relic given to her was exceedingly small, saw the next night a bright light come forth from it and illuminate the whole room.

RECEPTION AT MUGNANO.

"If," said the inhabitants of Mugnano, who were decorating the roads in honour of the Saint's arrival, "this new saint wishes to make herself known, let her give us the rain we so sorely need in this scorching drought, from which we have suffered for so many months." In a little while torrents of rain fell, and fully supplied all their wants. Scarcely any rain fell, however, beyond the territory of Mugnano.

With great pomp and ceremony the sacred relics were placed in the church of *Santa Marie delle Grazie*, and miracles began to be worked immediately.

"IF I BUT TOUCH THE HEM OF HIS GARMENT."

Among the crowd the following day was a mother, holding in her arms a child who had lost its sight through small-pox. With great difficulty she struggled to the shrine, and, with humble, fervent faith, dipped her finger in the oil of the lamp that burned before it, and anointed the child's eyes therewith. Instantly its eyes were opened and its sight restored. This was but the beginning of a series of miracles. The blind saw, the dumb spoke, the deaf heard, the lame walked. Many of these wonders were wrought under circumstances that provoke a smile, the "little saint" having that mark of predestination, a keen sense of humour, and, it must be confessed, plenty of the harmless vanity which a child of thirteen or fourteen would naturally possess. She appeared on one occasion (when, owing to the revolution in Naples, her feast had been kept with less pomp than usual) to a young girl who bore her name, in a far from saintly mood, complaining that Don Francesco had kept her feast so shabbily. "Whom does he take me for?" she exclaimed; "I am a saint and a martyr." Upon another occasion, her robes having become very shabby, they were torn into shreds. This was impossible, apart from a miracle, for the figure was locked and sealed in its several cases, and the several keys in the possession of various people miles apart. "There's a lot of human nature" in saints as well as sinners.

THE ANIMATION OF STATUES.

Apart from the various well-attested marvels which occurred to the case containing the sacred relics, such as movements of the head and body, changes in the face (which sometimes appeared serene and rosy and at others, as when approached by an unworthy priest, dark and threatening), miraculous changes were also remarked in her statue at Mugnano, and various statuettes and pictures. For instance, on her feast, the 10th of August, 1823, the face of her statue became life-like and smiling, the eyes shone with heavenly brilliancy, the whole countenance was full of expression and exuded a sweat of great fragrance. These marvels, it is said, usually coincided with the giving of graces and the conversion of sinners.

KNOCKINGS AND MUSIC.

Often the saint made known her presence by loud knocks, and signalised that certain favours which had been asked for had been granted by exquisite music, and once by a noise which resembled the jingling of tiny keys.

The Capuchin Fathers of Gargano, being desirous of propagating devotion to the saint, had ordered a statue of her. The saint herself announced its arrival by loud and repeated knockings at the priest's door. "Hasten," said a voice, "I have arrived." "And who art thou?" he asked. "I am Philomena." Sorely perplexed, the priest, hearing a commotion in the street, looked out, and discovered that the statue had arrived by sea at the exact hour when he heard the first knocks at the door.

A MIRACLE ANNOUNCED BY THE THROWING OF PEBBLES.

The largest bell of *Santa Maria delle Grazie* had been broken, and money collected to make another. The bell was cast and left to cool. When cool, it was found that it had no handles, the metal having been insufficient to fill the mould. The bell-founders, fearing the indignation of the people, hid themselves in an inn, intending to take flight the following day. They, however, prayed continually and earnestly, invoked St. Philomena, reminding her that her figure was cast in the unfortunate bell. About ten o'clock, when all was quiet, a shower of pebbles rattled against the window. They recommended themselves to God and waited. Again pebbles were thrown, but this time, amid the tumult of his fears, the head workman heard an *interior voice* which said: "Go and see. The grace is granted. The bell is finished." He went, and found that not only was the bell completed, but a piece of metal was left over and above that required for the handles. Next morning the piece of metal left over was carried in procession to the church, and left there as a token of the miracle.

SPIRIT PAINTING.

The Priest of Monteleone resolved to place a picture of St. Philomena in his church, and consulted a young man about it who had a great devotion to her. This youth, although he had never had a lesson in drawing in his life, thought he should like to do it himself. So, secretly, he took a brush in his hand to make the first attempt. To his amazement, the brush seemed to glide over the canvas of itself, and the result was a picture so beautiful that it won all hearts. The young man always declared that St. Philomena had painted her own portrait. As soon as this picture was exposed, it began to work signs and wonders.

PHILOMENA'S TENDER LOVE FOR CHILDREN.

The love of the "little saint" for children, and especially for newly-born babies, is the trait of all others which endears her to those who have been placed *en rapport* with her. Her love is at once foolish and fond, expressing itself in the giving of sweetmeats; at another, strong and protecting, saving from danger and warding off harm; but the children also love her, and "Santamena" is a very real personality to them. Everything to do with children, directly and indirectly, is apparently of interest to her. She assists at confinements, she heeds the prayers of the childless, she reconciles husbands and wives, she miraculously multiplies the oil and wine, the corn, beans, and money of the poor.

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MIRACULOUS MULTIPLICATION OF BOOKS.

In 1826 Don Francesco published a second edition of his book, *The Relation of the Miracles of St. Philomena*. They sold so rapidly that he sent to Naples for all the copies that remained. These he arranged on his table in five piles, each containing forty-five. He gave and sold from the first pile, from June to November, and still the pile remained unfinished. One day when he had had some distinguished visitors, to whom, as was his wont, he had given copies of his book, towards dusk he went out, and, as none of the household were at home, locked his room door, and took the key with him. On his return his servant came to meet him with a light, and entered the room with him. To their amazement they found the floor covered with books, some singly, and some in heaps, reaching even to the door. The priest thought this was the doing of the saint, but imagined that the holy martyr had done it to signify that she was displeased with the stupid way in which he had written her book. Much distressed he went out of the room, and did not enter it again till next morning, when, to his surprise, he found the original store of books intact, the cloth over them untouched, and covered with dust. He was then convinced that the books had been miraculously multiplied. He shut the door, locked it, and retired to the church. When a few persons had entered the church he gave them the key, and bade them go separately and look at his room, and return and tell him what they thought. They all agreed that the multiplication was evident and indubitable. The March following Don Francesco and his brother heard, one evening, a noise as of stamping feet, and of chairs being pulled about in the room where the books were kept. They thought thieves had broken in; but trusting in the protection of the saint they procured a light and went in. A strange sight met their eyes. Books were scattered all over the room, on the floor, on chair backs, propped on the bars of the chairs, leaning against the wall, in short, in all sorts of grotesque positions. The books on the table remained still intact.

THE SAINT AS A SURGEON.

Medical etiquette is evidently not comprehended by the saint. In 1847 a poor woman was run over by a heavy cart, and had her foot crushed and her thigh broken. She was taken to a hospital, and the surgeon decided that amputation was necessary. During the night her sufferings were intense, and she was unable to sleep a moment. In the midst of her torment St. Philomena appeared to her, and, taking her foot between her hands, pressed it so tightly that she screamed with pain. The patients in neighbouring beds were awakened, and to them she related what had passed. The next day the surgeon found the limb so much better that he put off the amputation. The following night the saint again appeared, and did as before. On the third night she took the injured limb in her hands, extracted several pieces of crushed bone, and then bandaged it skilfully. In the morning the surgeon was violently indignant, thinking another surgeon had been sent for. "You are quite mistaken," said the woman, "my heavenly healer is none other than the dead Saint Philomena."

THE POPES AND THE "LITTLE SAINT."

What various Popes have thought of St. Philomena is evidenced by the way in which she has been honoured by them in their private and public capacity. Pius IX. had good cause to be devoted to her, for he himself was cured through her intercession while Archbishop of Imola. The "miracle of the first class," which finally decided Gregory XVI. to the definitive examination of her cause, was wrought on behalf of a well-known lady, a friend of the Curé d'Ars, the good Mdlle. Jaricot, who had visited him on her way to Mugnano, and drew from him the remark, "How ill she is; we shall never see her again; she will return no more."

APPARITIONS OF THE SAINT.

Again and again has the saint appeared to those in distress. A little boy fell down a deep well, and in falling invoked St. Philomena. When the cries of his companions had called assistance, ropes were put down to him, and after a time he was drawn up. The cord was found to be securely knotted around his body in a most skilful manner. A beautiful maiden, about as tall as his sister, he said, had held him above water until the ropes were let down, and then, fastening them around him as described, had disappeared. This is a solitary example from among hundreds.

ST. PHILOMENA DURING THE COMMUNE.

Among the wonders wrought by St. Philomena during the Commune was the marvellous protection accorded to the Church of St. Gervais, where a side chapel had been dedicated to her, and great devotion paid to her. Being so close to the Hôtel de Ville, St. Gervais would naturally have been the first to have been desecrated. Preparations were made for setting fire to it by the Communists, but never carried out. It was not even profaned. The priests of the parish remained at their posts, but none were arrested. The shells that fell in such numbers all around spared the church, with the exception of grazing the porch. Three times the church was visited by the emissaries of the revolution, and each time they retired without taking any spoil. When finally the torch was put to all the public buildings, and the mairie of the fourth arrondissement was one vast furnace, St. Gervais stood intact in the midst of the flames. Thirteen lamps, in honour of the little saint's thirteen mortal years, now burn night and day before her altar in the church, in gratitude for favours received during that dreadful time. Although the parish is a poor one, the offerings of oil to keep them alight have never failed. The miracles wrought by St. Philomena were the first of the present century. She has raised a corner of the veil which shrouds the vast unknown. She has made clear to us the meaning of the "Communion of Saints." She has shown us that the saints in glory do not disdain the joys, sorrows, and perplexities of their brothers and sisters on earth. She has introduced the supernatural into an age which glories in calling itself the age of science and of fact, and opened an era of special grace to all who with yearning eyes strive to pierce the vast unknown.

A. NOLAN-SLANEY.

THE BLACK ART OF BLACK MEN.*

THIS is a remarkable little pamphlet of 76 pages, full of interesting information more or less authentic about one of the most mysterious and gruesome of all subjects, the Obeahor Black Magic of the negroes of the West Indies. The book, which is sent to me by Mole Bros., of Port of Spain, Trinidad, only reached me on the eve of going to press. I can, therefore, only extract the contents of the chapters, which are as follows:—Chapter I., Definitions; Chapter II., Initiation, Kanji Stones, Protection of Fields,

* "Obeah Wanga, or Obeah Simplified. The True Wanga, what it really is, and how it is done." By Prof. Dr. Myal Dyrembok Cassecanarie, Sc. M.D. Port of Spain, Trinidad.

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&c.; Chapter III., Excitement to Love, Dirty Clothes Oracle, "Setting on" Jumbis, Causing Disease, &c., &c.; Chapter IV., Use of Spells and Incantations on Men and Animals; Chapter V., Use of Glamour and Wanga Power, Rainmaking and Controlling Elements; Chapter VI., Hagging, Vampires, Drawing the Shadow, Lycanthropy, Silk Cotton Tree; Chapter VII., Fair Maids, Nature Spirits, Vitias; Chapter VIII., Theopa, Modus Operandi of certain Ancient Feats; Chapter IX., Ancient Sorcery, Superstitions, Mamans Dijou, Livre Rouge, Conclusion.

TELEPATHIC DREAMS AND THE SUB-CONSCIOUS.*

THE July number of the *Proceedings* of the Society for Psychical Research contains one or two papers of more than average interest. I notice elsewhere Mr. Frederic Myers' Report as to the work done by the Psychical Research Society in a paper entitled, "Resolute Credulity." I also quote from Mr. Andrew Lang's study of the "Voices of Jeanne D'Arc." Among the other papers is Dr. Ermacora's Report on "Telepathic Dreams, experimentally induced," which is translated from Italian. The paper hardly fulfils the expectations which are raised by its title, although that may be because we expected too much rather than because of any shortcomings on the part of Signor Ermacora.

WHO IS THE TELEPATHIC AGENT?

The paper describes a series of seventy-one experiments, in which a little girl named Angelina Cavazzoni, between four and five years of age, was induced to see persons and receive messages in dream, which, according to arrangement, were agreed upon with a medium, Signorina Maria Manzini. The method in which this was done was to ask the medium, or rather the control of the medium, who was called Elvira, to make the child see certain things in dream. This she did, with somewhat astonishing results. Dr. Ermacora prefers to regard them as the result of telepathy; but the medium herself, and the control which works through her, always claims that these phenomena are not the result of suggestions, but were rather due to the action of disembodied spirits of human beings. Dr. Ermacora says:—

In the course of the experiments here described, the interesting fact is revealed that two personalities take part in the action:—first, the *telepathic* agent, who produces the telepathic transference of the picture, and secondly, Signa Maria, so far as *sensorial*, whose senses supply to the telepathic agent the picture to be transferred. In the dreams of figures, the sensorial agent receives the sensorial image—which has to be transferred to the telepathic agent—shortly before transferring it. In the case of the scenic dreams, the telepathic agent chooses from amongst the images already existing in the recent or remote memory of the sensorial agent the one which is best fitted for the operation he has to perform. As we have seen, none of the present experiments demonstrate that the telepathic agent has transferred images which he himself has directly perceived without the intervention of the sensorial agent's normal senses. The experiments also showed the incapacity of the normal personality of Signorina Maria for fulfilling the office of telepathic agent—*i.e.*, she is unable by her own will to transfer images to the percipient telepathically.

I do not pretend to have discovered anything new, when I make a distinction between the two personalities which unite for telepathic action; it is well known, on the contrary, that this fact is considered fundamental not only by modern spiritualists, but by occultists in all times and places, who, however, press its interpretation further.

In this case, Elvira, the alleged spirit, is regarded by Dr. Ermacora, as the telepathic agent. She may be another part of the medium's Sub-consciousness, or another phase of her own personality. Dr. Ermacora concludes his paper as follows:—

Summing up all the previous considerations, it seems to me that a beginning of an explanation of telepathy, based solely on experience, may be given by admitting the existence of telepathic agents, of a nature unknown to us, but certainly different from the personalities treated of in ordinary psychology. These agents, in consequence of a voluntary or involuntary excitation coming from the sensorial agent, transmit to a distance, by processes known to themselves, the ideas they were charged to convey, or which of their own initiative they judge it opportune to convey.

But experience teaches us something more, and that is that the telepathic agent can induce the transference of ideas as well by the will of the sensorial agent, when the percipient is unwarned—for instance, in the Verity case—as by the will of the percipient, when the personality of the sensorial agent remains entirely unconcerned with the phenomenon—as in the Stead case. Elvira shows that she can not only act in the first way, as in the cases here described, but also in the second. She did this in a series of experiments in telepathy where Signorina Maria was percipient by means of automatic writing, while Angelina acted as sensorial agent, being awake, but unconscious of what was happening. This series, though much less interesting, may perhaps be described elsewhere.

WHAT IS THE SUBLIMINAL SELF?

In this connection there are two interesting papers by Mr. A. H. Pierce and Frank Podmore, discussing the question of "Subliminal Self or Unconscious Cerebration." Mr. Pierce holds that the assumption of secondary consciousness is unnecessary; that if it is consistently held, it must be pushed to the point of absurdity, and that there is not a particle of direct testimony for the existence of a spit-off consciousness. All the phenomena which Mr. Myers adduces to prove the existence of a secondary consciousness can be explained by supposing that it is the one primary self under two different and somewhat contradictory aspects. He, therefore, proposes that, instead of speaking of double and secondary consciousness, we should speak of either alternate personalities, or fluctuating consciousness. Mr. Podmore, replying to Mr. Pierce's paper, maintains that we have been too hasty in defining the limits of consciousness. Speaking of actions which we class as habitual or automatic, Mr. Podmore says:—

We may recognise, as fully as Mr. Pierce does, that these actions are prepared, and these images recorded, automatically—that is, by lower members of the cerebral hierarchy, acting without direct reference to or express mandate from the central government; but nevertheless in strict subordination to their sovereign as responsible ministers of a constitutional monarchy. To admit thus much, and yet to recognise that these actions are accompanied by some degree of consciousness, is not to countenance anarchy or even to connive at dual control.

In brief, to vary the metaphor, since it is only by metaphors that we can reason at all in such matters, it would seem that the hypnotic trance and other forms of the secondary consciousness simply open the door and admit the light to our psychological lumber room. The pressure upon the area of our working consciousness is great, and its capacity limited. As a result whole classes of ideas and sensations get crowded out. In the long ascent from the amœba we may suppose that group after group of simple sensations fell back into the unconscious or the "not so conscious," as their place was required by the more complex images called into existence by the changing environment. Even in the lifetime of the individual the thoughts

* *Proceedings* of Society for Psychical Research. July, 1895.

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and memories of childhood and youth are gradually thrust into that twilight by the urgent affairs of our maturer life. Year by year sensations once vivid grow fainter, and finally pass unregarded. New forms of activity are practised with anxious care, and repeated until use has made them familiar, and ultimately cease to require an express mandate from the sovereign power for their performance. It is then of this psychological lumber-room that the crystal and the hypnotist's command throw open the door.

Mrs. A. W. Verrall, in her paper entitled, "Some Experiments on the Supernormal Acquisition of Knowledge," describes a series of experiments which she has made with cards, extending over a series of five years.

"PRINCESS AND PRIEST."*

THIS is a story of the Borderland. The heroine is an Egyptian princess who is initiated into the mysteries of the Temple of Isis for the purpose of acquiring psychic gifts to enable her to heal her father's blindness. To do this she has to renounce the Prince to whom she is betrothed, and in return acquires the faculty of clairvoyance, and of prescribing for ailments while in the hypnotic state.

After she has acquired all the psychic gifts, and been initiated into all the mysteries, the High Priest absolves her from her vows and allows her to marry her Prince, and all ends happily, and Princess Ita enters upon woman's natural destiny of marriage, and in due time takes her place among the mothers of the race.

The following passage from the address of the Master of the Temple to Princess Ita on the eve of her marriage expresses the author's view of the relation between men and women :—

For in every heart there is the instinct of worship. If man worship not the gods, he will yet worship a woman, and his salvation is in her hands. And now you will have the exercise of a woman's power, the secret of which lies in her charm and in her love. She is the ruler of all things; the strength of nations goes forth at her command, but the wise woman conceals her government; her subjects have implanted in them the pride of their sex—they will not openly obey. At sight of her beauty man is yielding like fused metal. In her soft and loving arms he lays himself as his rightful place of rest, and who shall force him from them? His will is like a bending reed swayed by the magic of her breath, while she whispers to him the thoughts she would have transferred to action. Her brain suggests the drama of human life; man's actions are the fruit of which she has sown the seed. There is in every man, who is not diseased in mind, a yearning for the beautiful, the true. Through woman's finer feelings, through her infinite patience, learned by the cradle of her child, by her boundless capacity for loving, she will reach man's higher nature. With his shortcomings let her be longsuffering. In the masculine sphinx the head only is human; beneath it lies the gigantic force which it is the life-struggle of the man to master and command. In the feminine sphinx there is also the human body—the animal is the weaker power. Let her behold this struggle with sympathetic eyes, in which he can never read scorn, for man's passion can be as sacred as woman's motherhood. She must not seek to emulate the man. Nature has intended her life to be different from his—more sacred, not less noble. The woman, filled with self-forgetting, unalterable love, is in the sight of all things sublime. And now, my daughter, you are called to the marriage feast.

* "Princess and Priest." By A. S. F. Hardy, with a preface by Professor Sayce. London: Downey & Co.

SOME FORTHCOMING BOOKS.

MR. GEORGE REDWAY, the well-known publisher of occult books is beginning business again at 9, Hart Street, Bloomsbury. The following are some of his forthcoming books :—

"Anna Kingsford: her Life, Letters, and Work." By her Collaborator, Edward Maitland. Illustrated with portraits, views, facsimiles, &c. 2 vols.

"Miracles and Modern Spiritualism." Three essays by Alfred Russel Wallace, D.C.L., LL.D. New revised edition with chapters on Phantasms and Apparitions.

"Neo-Platonism. Porphyry, the Philosopher, to his wife Marcella." Now first translated into English by Alice Zimmern, with preface by Richard Garnett, C.B., LL.D., of the British Museum.

"The Great Secret and its Unfoldment in Occultism. A record of forty years' experience in the Modern Mystery." By a Church of England clergyman.

"A Religion of Law. Being the conclusions of a Student of Psychic Facts." By V. C. Desertis.

"The Exteriorization of Sensibility."

IN *Light*, August 17th and 24th, appeared an elaborate review and analysis of "L'Extériorisation de la Sensibilite." Etude Expérimentale et Historique, par Albert de Rochas. Paris: Chamuel, Editeur, 1895. The Reviewer says, "This new book by Colonel de Cochas is the most startling and valuable of his contributions to psychic science. It contains six chapters, and nearly a hundred pages of valuable notes. The subject-matter of the chapters indicates the highly interesting nature of the work: I. The objectivity of the 'effluvia' (auras) perceived in the form of light in the hypnotic state. II. The exteriorisation of sensation. III. Enchantment. IV. The sympathetic powder. V. The magnetic cure of disease by transfer. VI. Maxwell's theories."

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XV.—SOME ARTICLES OF THE QUARTER.

JULY to SEPTEMBER.

We shall be grateful for the Co-operation of Members of Circles, as well as of publishers and editors of journals, in the production of our Index. No trouble has been spared, but there is no doubt that a great many interesting publications may have escaped notice.

Copies of all Articles quoted in the Index, and, where desired, *translations* of those in the foreign magazines, can be had at the usual terms on application to BORDERLAND Editor, 18, Pall Mall East.

Astrology:

Astrology and its Students, by Laura E. Giddings, *Philosophical Journal*, July 20
Eclipses of 1895, by "Sepharial," *Modern Astrology*, September
Earthquakes and Astral Convulsions. *Light*, September 21
Hindu Astrology, by "Sepharial," *Modern Astrology*, October
Horoscope of Her Majesty Queen Victoria, *Modern Astrology*, August
Instruction in the Science of Astrology, by Alan Leo, *Modern Astrology*, August and September
Legend of the Red Man of the Tuileries, *Modern Astrology*, October, 1895
Mystery of the Moon—the laws and logic of the lunatics—Satire on the, by O. G. Whittaker, *The Lamp*, September 15
Simple Method of Instruction in the Science of Astrology, *Modern Astrology*. October, 1895
Theoretical Basis of Astrology, by "Leo," *Modern Astrology*, August and October

Buddhism:

Buddhism in France, *Journal of the Maha-Bodhi Society*, July
Buddhism in America, by Dr. Paul Carus, *Journal of the Maha-Bodhi Society*, July
Buddhism and Christianity, *Light of the East*, July
Discovery of Buddist Ruins, *Journal of the Maha-Bodhi Society*, Sept.
Evangelium, Buddha's, *Lotosblüthen*, July
Evangelium, Buddha's, *Lotosblüthen*, September
Hindus und Buddhisten, Dr. Hubbe-Schleiden, *Sphinx*, August
In Praise of Buddha, *Buddhist*, June 14
Mohammedans of India, their attitude towards England and Russia, *Islamic World*, September
Nomeiature, buddhistische, *Sphinx*, July
Oldest Book in the World, *Journal of the Maha-Bodhi Society*, September
Résumé of Père Hyacinth's Book on Islam, *Islamic World*, September

"Borderland" Notices:

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Theosophist, general review
This World and the Next, Address at Conference, July 15
Two Worlds, August 9, "Mediums for Inquirers"
The Lamp, August 15 (General Notice)

Crystal-Gazing:

Krystall-Gehen, ein Beitrag, Erich Bohn, *Die übersinnliche Welt*, September
Particolarità delle Visioni del Cristallo, discorso pronunziato da Miss X.

Clairvoyance:

Casi di Premonizione, *Rivista di Studi Psichici*, August
"Clairvoyance," by Paul Bourget, *Light*, June 29
Clairvoyance, *Light of the East*, August
Clairvoyant Physician, A, *Light*, September 28
Gift of Healing—Clairvoyance, by G. B. Stebbins, *Philosophical Journal*, August 3
Hellsehen, Art des, H. v. Guppenberg, *Die Kritik*, September
Instructions for Clairvoyant Sensitives, by David Dugid, *New Age*, July

Doubles:

Double of Man—Its Properties and Definition, *Philosophical Journal*, August 31
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Man's Double—What his Aura may reveal to Clairvoyants, *Light of Truth*, July 13

Dreams:

Dreaming of the Dead, *Psychological Review*, September
Dreams—Psychic Experiences, *Metaphysical Magazine*, September
Explanation of Dreams, *Buddhist*, June 21
Remarkable Dream, *Light*, August 24
Saved from Suicide by a Dream, *Idler*, September

Exposures:

Exposures of Fraud, *Philosophical Journal*, September 21

Healing:

Healing Physician, A, by Edina, *Light*, September 7
Lourdes e la Scienza, *Rivista di Studi Psichic*, September
Psychic Healing, *Light of the East*, June
Recipes in Colour-Healing, by E. D. Babbitt, M.D., *Light of Truth*, July 20

Hypnotism:

Hypnotic Suggestion and Premature Burial, *Two Worlds*, September 6 and 14
Hypnotism, the Science Defined, *Light of Truth*, September 14
Hudson's Duality of Mind Disproved, *Arena*, July
Indications de la Suggestion Hypnotique en Pédiatrie, par Dr. Edgar Bérillon, *Revue de l'Hypnotisme*, July
Magnetism and Hypnotism, *Light*, August 17
Magnétisme et Télépathie, *Revue Spirite*, August
Roman Church on Magnetism, *Sphinx*, August
Suggestions Hypnotiques Criminelles. Lettre au Dr. Liébault. *Revue de l'Hypnotisme*, July
Suggestion Thérapeutique, par Professeur Bernheim, *Revue de l'Hypnotisme*, August
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Magic and Mysticism:

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Fortune Telling, *Philosophical Journal*, September 7
Luciferian Palladism. *Light*, September 14. Story of a Convert
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Medezinmann, der amerikanische. Dr. L. Kuhlenbach. *Sphinx*, September
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Crookes, Prof., on Mediumship of D. D. Home and Eusapia Palladino, *Philosophical Journal*, September 14
Horatio Hunt's Experiences as Medium. *Spiritual Review*, July
Ideal of Mediumship and Spiritualism, The, *Two Worlds*, August 28
Interviewing a Spirit; Valuable Information concerning Mediumship, *Light of Truth*, September 21
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Laws of Mediumship. *Spiritual Review*, September
Mediumistic Experiences, *Philosophical Journal*, September 14
Mr. E. W. Long (medium) interviewed at Camberwell, *Two Worlds*, September 20
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W. J. Colville on Regeneration *v.* Degeneration, Part II., *Metaphysical Magazine*, September

Palmistry:

Hands of a Lunatic, *Palmist*, July
Mind and the Hand, *Metaphysical Magazine*, September
Photography as an aid to Palmistry, *Palmist*, August
Practical Side of Palmistry, by Viola, *Modern Astrology*, August and September
Study of the Hands of John Page Hopps, *Palmist*, September

Personal:

Arnold, Sir Edwin, Story of the Snake, being the doctrine of Karma, *Journal of the Maha-Bodhi Society*, June
Besant, Annie, Karma, *Lucifer*, July, August, and September
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Sketch of, by W. T. Stead, Reviewed, *Theosophic Gleaner*, September

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Regarding the Judge Case, *Light of the East*, June
Theosophic Life, The, *Theosophic Gleaner*, August
Brotherhood, True and False, *Buddhist*, August 16
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Mrs. Besant and the Mahatmas. *Philosophical Journal*, August 21
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Cooper, Robert, Editor, Spiritualist Lecturer, *Two Worlds*, September 6
Crookes, Prof., on The Mediumship of D. D. Home and Eusapia Palladino, *Philosophical Journal*, September 14
Colville, W. J., A Sketch of, *Two Worlds*, August 9
Colville, W.J., Twelve Lectures on Mental Science, *Two Worlds*, September 6
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Eliphas, Levi, Unpublished Letters of, *Lucifer*, August-September
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Joan of Arc, *Philosophical Journal*, September 7
Judge, W. Q., Letter of, *The Irish Theosophist*, August 15
Lang, Andrew, On the Wesley Ghost, *Philosophical Journal*, September 7
Leon Faure and Victor Hugo at Séances, *Light of Truth*, September 21
Lombroso, Prof., his Spiritualistic Beliefs, *Light*, September 21
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Mainardi, Countess, Séances with Eusapia Palladino, *Philosophical Journal*, September 21
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Olcott, H. S., Old Diary Leaves, *Theosophist*, July, August, and September
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Psychic Phenomena in Old Jerusalem, *Harbinger of Light*, June 1
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La Methode de Brown-Sequard, par H. S. Olcott, *Le Lotus Bleu*, August 27
Prof. Oliver Lodge on Eusapia Palladino, *Sphinx* (in Dutch), July
Psychischen Erscheinungen physiologisch erklärt, A. Lampa, *Neue Revue*, August

Spirit Photography :

"Breadth Figures" in relation to Spirit Photography, *New Age*, July
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Photographie, psychische kraft in der, Dr. C. Arnhard, *Die übersinnliche Welt*, August, September
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Spiritualism :

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An Earnest Appeal to Spiritualists, *Light*, July 6
Astronomie Spiritualiste, *Moniteur*, July 15
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